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KING HENRY VIII. OF ENGLAND

Watson's Magazine

THOS. E. WATSON, Editor

Did the Pope Lose England Because He Refused a Divorce to King Henry VIII.? Why the Divorce Was Not Granted

TWO pages were occupied, in a recent issue of Mr. Hearst's *Sunday American*, by "a High Catholic Dignitary of New York," who discussed the Castellane-Anna Gould-Prince Sagan matrimonial imbroglio.

The High Dignitary is probably our fat friend, Cardinal John Farley, Prince of Gotham.

The purpose of the High Dignitary was , to demonstrate that the contradictory proceedings of the papal court, in this case, had been strictly moral, consistent, unselfish, equitable, edifying, and contributory to the uplift of fallen humanity.

The High Dignitary set forth the alleged fact that Anna Gould had gone into the marriage with little Castellane, unwillingly, but had consoled herself by saying, in substance, that, if the marriage proved a failure, she could secure a divorce.

From the standpoint of the unmarried priests, this ante-nuptial declaration of the American bride, was an awful sin, authorizing a foreign court to "annul" the marriage, *from the beginning*. The American woman who wedded this degenerate little Frenchman, *according to the law of our country*, is to be subjected to the law of the impostor Pope—*not the law of France where she and Castellane both reside*, but the law of the Vatican, where Joseph Sarto reigns.

This Italian priest, Sarto, *claiming to be Christ re-incarnated*, proposes to ride down the laws of France, of the United States, *and of the Bible*. He proposes to subject an American family to the shame of having a lawful wife adjudged *a concubine*, and her children, *bastards!*

Mr. Hearst yields two pages of his *Sunday American* to the High Catholic Dignitary, who insolently assumes, as a matter of course, that French law, American law, *and Bible law*, must submit to Popish law.

When the venal adventurer, Castellane, came to this country seeking American money to prop his decayed and malodorous family, he knew how the American people and the American laws regarded marriage. Before he went to the altar with Anna Gould, he *knew* that she dreaded the venture, and that she consoled herself as already stated. At least, *if his witnesses are telling the truth*, he knew it. They may not be telling the truth, for the whole case smacks of invention.

The alleged evidence which now scandalizes the papal court and shocks the High Dignitary of New York, came into the case very, very late. *It was not heard of on the first trial.* If it is genuine, why did Castellane and his attorneys fail to use it? He knew of it, and so did they, *if it really existed.*

Another suspicious feature of the

proceedings is, that Anna Gould, now the Princess Sagan, with a permanent home in Paris, *was kept in ignorance of the suit.* She, of course, was a necessary party, and was entitled to notice. Nobody pretends that she was served. A High Catholic Dignitary of Paris claims that he mailed her the summons. Who knows that he *did?* That is not the right way to serve court papers. What hindered him from sending the notice by a messenger? What hindered him from using the telephone, and ascertaining that the defendant had received his letter?

It looks very much like *collusion between Castellane and the papal court.* Anna Gould was to be tried in her absence, was not to have the opportunity to deny and disprove; was not even to know what was alleged against her; and was to be adjudged by a secret tribunal which has no legal jurisdiction whatever over her and her children.

The despicable Castellane sought to bastardize his own children, and to degrade the American wife whose millions he had squandered, and whose wifely feelings he had outraged by keeping in splendor three or four assignation houses where he loaded other women with his wife's money.

Becoming intolerably brutal to the wife who had borne his children, financed his amours, and endured his cynical insults, she at last asserted her womanly pride, and divorced him, *according to law.*

But Castellane, having his greedy eyes upon a great Catholic heiress, needed a papal divorce in his fortune-seeking. Hence, the suit before the Pope's secret tribunal. Foiled at first, he renewed his efforts and his largesse, presented the pretended evidence which is now considered sufficient, and won a decree, *without his wife knowing that any such charges were pending.*

And this is the perfidious conduct which is defended at such length by the "High Catholic Dignitary of New York."

The two-page article will have served a good purpose, if it shows to non-Catholics *the danger of marrying a papist.* No woman is safe: no children are safe: the Catholic husband who wants another woman for his lust, or another fortune for his extravagance, can always trump up as much evidence as Castellane presents; and the secret tribunal in Rome will just as readily bastardize the children of the concubinized wife.

But the Castellane case is not yet ended: a motion to re-open is on docket: Castellane's money may give out: the Gould money is busy at Rome; *and the papal court may milk both these swelling udders for many years to come.*

George Gould may think it worth while to buy up the Vatican, or to buy off Castellane. He can do either, provided he thinks it worth the price.

* * * * * *

The High Catholic Dignitary of New York blandly states that Papa's church is impartial, as well as inflexible, on the question of Divorce. He says, it treats all alike, oblivious of worldly distinctions, and seeking above all things to "glorify God."

How it can glorify God, to degrade a lawful wife and bastardize the children of legal wedlock, is not explained by the High Catholic Dignitary of New York. But the H. C. D. was careful to remind us that his so-called church "*preferred to lose England from her unity rather than do injustice to a faithful wife.*"

Of course, the H. C. D. alludes to King Henry VIII. and his Queen Katherine. The Romanist prelates and writers never lose an occasion to repeat the threadbare fable that Rome lost Britain, because Papa was too virtuous to permit Henry to help himself to a fresh young wife.

Suppose we examine that stale dec-

laration: suppose we go to the records and see for ourselves what they prove.

"The Catholic church has nothing to fear in the discharge of her duty to do justice to all," says the High Catholic Dignitary of New York. Evidently, it was in pursuance of her duty to do justice to all that the Roman church destroyed invaluable libraries, closed the schools, outlawed the scientists, robbed Catholic laymen of their voice in church affairs, burnt the Catholic Franciscans, tortured to death the Catholic Templars, massacreed the Jews, slaughtered the Moors, dragooned the Huguenots, butchered the Waldensians: *degraded Woman, and made her a voiceless slave for a thousand years: RIVETED THE CHAINS OF WHITE SERFS, AND BECAME THE GREATEST OF SLAVE-OWNERS.*

QUEEN KATHERINE, OF ENGLAND

* * * * * *

Ferdinand and Isabella, had a

daughter, known as Jeanne the Crazy, who was married to Philip of Austria, and who became the mother of Charles V., the great Emperor.

The holy couple, Ferdinand and Isabella, had another daughter, named Katherine, for whom they arranged a marriage into the reigning Tudor family of England. The negotiations were sufficiently sordid—the match being one of policy—and the state-craft of Ferdinand was met at every point by the state-craft of Henry VII.—who was himself a holy man. Ferdinand and Isabella had this advantage over Henry Tudor: their royal titles were clear, while Henry's rested mainly upon successful revolution. To some extent, therefore, the English monarch was compelled to yield to the Spanish demands, one of which was, that he put to death the Yorkist Earl of Warwick, who might, upon another turn of the wheel, overthrow the Lancastrian House, as Richard III. of York had been overthrown on Bosworth's field of treason and blood.

The holy Ferdinand and Isabella were not willing that their daughter should wear a doubtful crown; and murder being necessary to clear the title, the murder was gently, but firmly hinted at, *and the Yorkist prince was murdered.*

(See Dulcken's History of England, page 275. Dulcken's is the most recent and standard work on the subject. See also "Court and Society from Elizabeth to Anne," by the Duke of Manchester.)

Across the dead body of the young heir of the House of York, *killed by his King "for reasons of State,"* the Spanish girl stepped toward the coveted throne of England: if her marriage with Prince Arthur did not bring her happiness, she had no grounds for equitable complaint.

At this stage of the historical tragedy, about which bitter disputes have so long raged, occurs a very strange, a very pathetic and a very disgusting episode. The English monarch loved his children, and that is the one redeeming trait in his otherwise forbidding character. His son Arthur was a frail youth, of fifteen years; while Ferdinand's daughter was a buxom, full-blown, passionate young woman of sixteen. The English father foresaw the danger to his boy, and pleaded with the holy Ferdinand and Isabella to let the marriage remain a mere form, until the bride-groom could safely consummate it.

This pleading of the hard-hearted Henry VII., is the strange and pathetic element of the case. The disgusting phase of it is, that the holy father and mother of the bride *insisted that the marriage be consummated, at once.*

(See "Court and Society from Elizabeth to Anne." Vol. 1.)

The British Monarch most reluctantly yielded. The callow youth was flung into the fiery furnace of the red-headed Katherine's voluptuousness—and no miracle brought *him* out of it unscorched.

In six months, the hot young woman from the South, simply burnt Arthur's life out, as the amorous, red-headed Mary Stuart, (Queen of Scots) burnt the life out of her feeble spouse, King Francis II.

The Duchess of Norfolk accompanied the young couple to the bridal chamber, and saw them put to bed together. Next morning, Prince Arthur on rising said to Lord Willoughby, *whom he called to fetch him a drink of ale,* "It is a good pastime to have a wife!" (See Vol. I, 56-7 "Court and Society from Elizabeth to Anne.")

In a letter written to Ferdinand and Isabella by King Henry VII., the English monarch assures their Spanish majesties that, in spite of the danger to his son, he had sent the young couple into Wales to live together as man and wife.

This letter was kept in the private cabinet of the Emperor Charles at

Madrid, and it was preserved there until the middle of the last century, when it was presented to the Empress Eugenie of France. It was in her album at the Tuilleries in 1862. A certified copy was made for Sir John Romilly, Master of the Rolls, by Monsieur A. Teulet, the imperial archivist, Dec. 5, 1862.

But, moreover, there is a State document preserved at Simancas among the Spanish archives, in which Ferdinand and Isabela contract with Henry VII. to use their united influence with the Pope, to secure *a dispensation*, in order that the widow Katherine may marry her brother-in-law. This State paper reads in part—"The papal dispensation is required because the said Princess Katherine had, on a former occasion, contracted a marriage with the late Prince Arthur, brother of the present Prince of Wales, whereby she became related to Henry, Prince of Wales, in first degree of affinity, and because her marriage with Prince

HENRY VII., KING OF ENGLAND

Arthur was solemnized according to the rites of the Catholic Church, *and afterwards consummated.*"

At the time Prince Arthur died, April, 1502, it was highly important to learn whether his young widow was likely to bear a posthumous child. She fought King Henry's application for a divorce.

Bottomless are the depths of the duplicity and depravity of state-craft! Katherine herself roundly declared that she had never been actually the wife of her first husband; but this was

THE EMPEROR CHARLES V.

professed to be unable to immediately answer the question.

Yet her nephew, Charles V., possessed of indisputable evidence that she had been a wife in fact, as well as in name, raised the point that the marriage with Arthur had never been consummated; and upon this arrant falsehood, the great Catholic Emperor thirty years after he was dead, and *the legitimacy of her daughter Mary was at stake.*

Remember that in those days, people wore no night-clothes. They slept in the skins that nature gave them. According to the undisputed testimony, the naked Arthur bedded with the naked Katherine, every night for

several months; and according to Katherine and her nephew, Charles V., this nude boy slept with the nude girl, under the sanction of wedlock, and they both remained virgins.

Possibly you believe this. Nevertheless, Prince Arthur on the morning after the first night called for a drink of ale, and exclaimed, "*It is a good pastime to have a wife.*"

(See Vol. I., "Court and Society from Elizabeth to Anne.")

The young husband having wilted and perished in the nuptial flames, the bereaved widow was instructed by her holy parents *to court the dead prince's brother.* She was actually told how to tempt that robust youngster, how to attract his attention, how to win his favor, *and how to inflame his desire.*

(The authority for these statements are cited by the Duke of Manchester in his work already named. They are, the Spanish archives at Simancas, the original documents at Kimbolton Castle, where Queen Katherine lived and died after the divorce, original papers in the Record office of England, and "one very curious paper in the private cabinet of the Empress Eugenie." The Duke of Manchester's book was published in 1864. He had access to material that no earlier historian had seen.)

The young widow, no longer ignorant of sex mysteries, set her cap so ardently for Prince Harry, that she soon aroused the amativeness of his full-blooded nature. In short, the Spanish girl, urged on by her parents, captured the boy who was younger than herself, by six years; and, with the fervent blessings of the church, they became man and wife.

Henry, being vastly more virile than his older brother, rose to the occasion and was equal to all the requirements thereof. In fact, it was the Spanish fire which now burnt itself out, first; and the Queen found herself an old woman, when King Henry VIII. was still in the flower of his bovine manhood.

Then happened, what so frequently happens. The man, bereft of a mate, became dissatisfied. Above all things, the King desired a boy, to inherit the crown. Queen Katherine had not been fortunate enough to give him a male heir. As often occurs with extremely voluptuous women, she was a failure at motherhood.

(Her daughter, Mary, was at best a poor apology for a woman. Katherine herself died at the age of fifty.)

In the "History of England," by the Cambridge scholar, Edgar Sanderson, M. A., the case of Henry and Katherine is very tersely, yet fully stated:

"It was probably the question of the succession to the throne that first suggested to Henry the thought of taking another wife, in the hope of obtaining a male heir. In 1524, after fifteen years of married life, the king and queen had only one living child, the princess Mary, now eight years old, several others having died in infancy. The marriage with Katherine had been distasteful to Henry from the beginning. In spite of *the dispensation granted by the previous Pope* Julius II., Archbishop Warham had protested against the union, *as contrary to the law of the church.*"

Weigh the words—"Contrary to the law of the church:" and "the dispensation granted by Pope Julius II." Here, at the very beginning, we have an instance of the flexibility of papal "law," where the interests of the higher powers of Church and State coincide.

It was against the papal law for Henry to wed his brother's widow; but the Pope abolished the law, *to please the Spanish and English courts.* Henry himself did not give unreserved consent to the marriage; and, therefore, if the papal principle which Castellane now invokes is sound, Henry VIII. was entitled to a divorce. In fact, from

every rational point of view, the King's application for a release was much more equitable than that which is defended in the Hearst paper, by the High C. D. of New York.

Cardinal Wolsey favored the divorce; and the papal ambassador, the Bishop of Tarbes, seems to have encouraged it. (See Sanderson, page 384.)

This was in the Spring of 1527, *at which time Pope Clement VII. was a prisoner of the Emperor Charles V.*

When we remember that the royal houses of Spain and Austria were the proudest in Europe, and that the Emperor, Charles V. was the nephew of Henry's Queen Katherine, we can easily understand why the Pope had to temporize and finesse with the English King's demand for a divorce.

THE POPE WHO PLAYED POLITICS WITH DIVORCE

It was in 1527 that Henry's suit was filed with the Pope. Did the papal court refuse to entertain it? By no means. On the contrary, Pope Clement granted a commission authorizing

Cardinal Wolsey, as legate, with the aid of one English ecclesiastic, to inquire into the case. (See Sanderson, p. 385.)

It was because Wolsey made some technical point of objection, *causing delay*, that his royal master first became suspicious of him—for Wolsey was playing a double, difficult game. His purpose to please both the Emperor and the King without offending Rome, to the end that he, Wolsey, might become the next Pope. At such a game, he failed and deserved to fail; and those who have wept over his fall, have shed unmerited tears.

CARDINAL WOLSEY

It was not until June, 1529, that the papal representatives began to take testimony in the case. Thus the slippery diplomats of Rome had been fretting the impatient King *for nearly two years*, in a matter which Henry con-

sidered of extreme importance to himself and his realm.

On July 23, 1529, the ecclesiastical court adjourned to October, leaving the King, as we would say, "up in the air."

Then there came from the Pope the insolent and unheard of demand that the King and Queen of England appear before HIM at Rome!

Can you say that the monarch of a free people had no cause to feel outraged by this attack upon his pride, his rights, and his sovereignty? The Pope was proposing another Canossa, and his foot was eager to press the neck of another royal Henry.

That kind of thing, however, can be tried once too often; and this was one of the times. There was a world of difference between the two men, Henry IV. of Germany, and Henry VIII. of England.

Morover, there was a world of difference in the position in which each found himself. Henry IV. had to combat the Superstition of his age, and the disaffection of the great feudal lords of his empire. The latter cause, particularly, drove him to the ever disgraceful humiliation at Canossa. But Henry of England was absolute master of his kingdom, was secure from foreign invasion, and his subjects were already murmuring against the monstrous greed and pretensions of the Italian papacy.

Henry's own royal ancestor, John of Gaunt, "time-honored Lancaster," had thrown the mantle of his protection over John Wycliffe; and the Lollards had been subdued, rather than extirpated. In other words, *England was ripe for the Reformation!* Tyndale and Wycliffe had sown the seed; and not only had they germinated in Britain, but the idea of revolt from Rome had crossed into Bohemia, from whence it was to permeate the whole continent.

Consequently, when the Pope dilly-dallied for two years, with King Henry's petition for a divorce, he was not only trifling wantonly with the monarch, but with the vital interests of a great people. And when this Italian potentate took the case out of the English jurisdiction, *to which he himself had sent it*, he further inflamed the jealousy and the indignation of the nation thus flouted. The peremptory ordering of the King of England to Rome, was the crowning wrong, insolence and folly.

Wolsey went down in this crisis: Sir Thomas More took his place: and the divorce was still hung fire, *the Pope neither granting it nor refusing it.*

At that time, the Emperor Charles V. was not only the ruler of Germany, the Netherlands, and Spain, but he was master of the greater part of Italy. Pope Clement was in his power. To have provoked the hostility of the Emperor, would have been sheer madness. Charles was vehemently opposing the divorce, as an insult to his House and a humiliation to his aunt. Charles was within arm's length of the Pope, and could strike swiftly and surely. His military strength was irresistible: its prestige was, as yet, undimmed by serious defeat. Indeed, the Spanish infantry was deemed invincible, and the Spanish fleet was the greatest in the world.

In the midst of all this immediately-surrounding power, the Pope was as helpless as a straw in a tempest. How very helpless he was, became evident when the army of Spain, under the Duke of Bourbon, sacked Rome and held the bleeding prey for a whole year.

The Pope had little to fear from remote England. She had no standing army and no navy worth the mention. Later on, when the Invincible Armada, with its regiment of priests, its consecrated banner, and its cartloads of "Relics," had been sent to the bottom of the sea, England *began* to be a world-power.

In 1533, the divorce case was still *undecided.* Henry, losing all patience, privately married the beautiful, ill-fated Anne Boleyn. *For six long years, the Pope had kept the King waiting!*

If the divorce could not be granted, why didn't the Papa say so? Is it not perfectly apparent that he kept the case open, in order to play politics with Henry: *promising him a favorable trial,* if he would repeal the legislation against papal supremacy!

I wonder whether the High Catholic Dignitary of New York is aware of this damning fact. The Pope was willing to pledge himself to give the English King "a favorable trial, if he would recall his resolution renouncing the supremacy of Rome."

ANNE BOLEYN

it? In the hands of the Vatican diplomats, *such* a case was a god-send. It afforded leverage upon both Charles and Henry, with incidental effects upon King Francis of France.

The first blow that Henry struck at the Pope hit the pocket nerve: the papal revenues from England were cut off by Act of Parliament.

What happened *then?* Why, this virtuous Pope of the Church which renders justice to all, sent an offer to

(See Sanderson's History of England, page 397.)

Henry's conduct was right royal: *he spurned the Pope's disgraceful proposition, and did not deign to answer.*

Not until *then,* did the papal conclave decide against the King in the divorce case. This was March 24, 1534, *seven years after the case had been filed.*

Was the Pope sincere when he temp-

ted Henry with the promise of a favorable trial? One can hardly believe it. Evidently, King Henry had lost confidence in the Papa: he suspected a trap. Had the King repealed his laws, other years would have crept by, dragging the case on with them; and the Pope would have been given time to strengthen himself in England, where Henry's backdown would have counted against him fearfully.

"It's a wise son that knows his own father:" Henry was wise enough to know *his* Papa.

* * * * * *

It is altogether erroneous to say that popery lost England, on account of the King's desire for pretty Anne Boleyn. Popery lost England for the same reason that it lost Holland, Prussia, Sweden, Hanover, Bohemia, and the larger part of Switzerland. Popery lost England, because human reason got a chance to assert itself. Henry remained a Catholic, but ceased to be a papist. The King never became a Protestant. On the contrary, he wrote a book against Luther, condemned the Lutheran heresies and put many heretics to death. He killed his subjects for denying that a Catholic priest could change bread into flesh, and wine into blood. It is true that he repealed the frightful law of Henry IV. which *permitted Catholic priests to burn heretics, without the royal sanction.* But he did not repeal the law which gave the King himself the right to kill the Englishman who refused to be a Catholic.

How, then, could a Catholic monarch of this sort lose his kingdom to Catholicism? He freed it from the papacy, but he left it free to become what the Gallican Catholic church was in France—Catholic, but not popish.

Do we not remember that Henry's own daughter, Queen Mary, restored popery in England a few years after her father's death? After 1553, the Queen persecuted as bloodily as any Pope could wish; and in her mad zeal to imitate Isabella of Spain, she burnt the noblest men and women of her realm. Once again, popery was the State religion. Her gloomy, fanatical husband, Philip II. of Spain, was there to spur her on, but she needed no spur. Wry-faced hell-cat that she was, she revelled in the innocent blood she shed, and she won an infamous name for herself that will cling to her forever. It was the most ardent ambition of Bloody Mary to restore popery in Britain; but her crimes were in vain. Men's minds were free, and never more were they to be drugged into torpor by headman's axe, hangman's noose, or the Inquisitor's blazing pile.

Henry VIII. did not destroy popery in England, any more than Charles V. destroyed it in his Low Countries, his Saxony and his Brandenburg.

The glare of Truth was what killed popery. It dies wherever the truth can be told about it.

* * * * * *

What an absurd thing it is to claim that the Roman Catholic church has been inflexible in the matter of divorce! Whenever there was power and money seeking the favor, the papal court has been complaisant. The instances are almost innumerable.

Let us consider the case of King Louis XII. of France, whose last wife was the sister of King Henry VIII., and who was therefore a contemporary of the English monarch. The wife of Louis XII. was Jeanne de Valois, daughter of Louis XI. In order that he might wed the Princess Anne of Brittany, King Louis applied to the Pope for a divorce. He complained of Jeanne that she had not borne him any children. Poor Queen! she may not have known that it was Louis who was unable to "increase and multiply." That it *was* him, and not her, seems to be proven by the fact that he tried two other young wives, Anne of Brittany

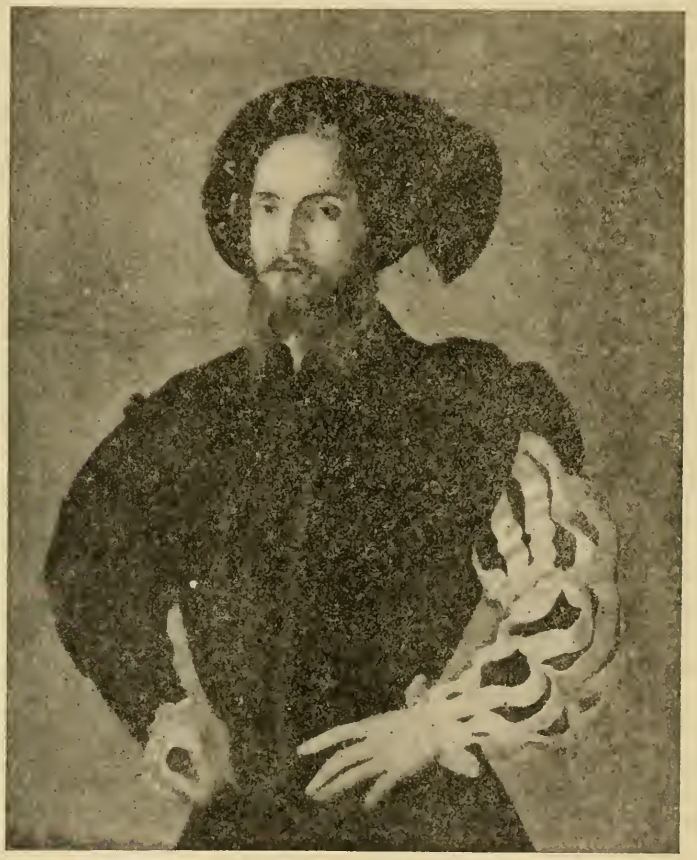
and Mary Tudor of England, without adding anything to the population of his country.

Maximilian of Austria, a most fervent Catholic, *had already married the beautiful Anne*, by proxy. Therefore, as King Louis and Princess Anne were both wedded, according to papal law, the case made by the King in asking leave to put away his own wife and take another man's, might seem to present a steep grade to papal progress. Was it so? Not at all. Anne was freed from Maximilian; Louis was released from Jeanne; and the inflexibly virtuous church virtuously united Louis to Anne, amid the great clangor of joy-bells, none of which were probably rung by Maximilian and Jeanne.

What did the King of France pay to the Pope for this historic divorce?

He invested the Pope's bastard son, Caesar Borgia, with the French dukedom of Valentinois!

The Pope's bastard was a vivid personality, a man of daring, mental force, comprehensive wickedness, and vaulting ambition: he set out from Rome at the head of the most dazzling embassy that a Vicar of Christ ever sent to a Divine-right monarch. From the windows of the Vatican, the Pope watched his favorite son depart on the mission to France; and the most valuable of



CÆSAR BORGIA, THE POPE'S BASTARD SON

all the treasures of the expedition was, the papal decree "annulling" the marriage of King Louis and Queen Jeanne.

* * * * * *

The same Pope, Alexander VI. divorced his own illegitimate daughter, Lucretia Borgia, from her first husband, in order that she might contract an alliance more serviceable to her father.

Do we forget that another French Louis was altogether too slow and pious to suit his fast and beautiful Queen Eleanor; and that the Pope divorced them? The King took another spouse; and the gay Eleanor went straight to the arms of her lover, Henry Plantagenet, who became monarch of England. He and the said Eleanor begot some rebellious sons, one of whom was Richard of the Lionheart; and another, the illustrious John, who was persuaded, with swords and spears, to sign the Great Charter of our liberties.

Everybody knows how Henry IV. was divorced from Queen Margaret, in order that he might marry into the papal family of the Medici. Even the Countess of Bothwell, whose husband first raped and then married Mary Queen of Scots, secured a divorce, and married an English nobleman. (As to the rape, see Melville's *Memoirs*, and Hume's "Love Affairs of Mary, Queen of Scots," p. 382.)

But why go back to those ancient days? Have we forgotten the divorce of the Empress Josephine?

Pope Pius VII. would not consent to appear at Napoleon's coronation until the ecclesiastical ceremony of marriage had been performed. Napoleon's uncle, Cardinal Fesch, officiated. Therefore, the nuptial tie, even from the papal point of view, was sacredly and securely tied.

Nevertheless, the papal court untied it, when the Emperor so willed. Josephine was sacrificed, by this always just and always inflexible church; and it was this virtuously inflexible church that led the Catholic Maria Louise into the nuptial couch *which was yet warm from the body of the Catholic Josephine!*

Evidently, the High Catholic Dignitary of New York believes that we non-Catholic's have never known any history, or that we have forgotten it, or that we are afraid to talk about it.

If the High Catholic Dignitary lives ten more years, he will see this country flooded by the same sort of literature, the same glare of truth, that killed popery in England, killed it in so many kingdoms on the Continent, and killed it in the minds and hearts of the founders of this Republic.

All that we need is, *time, freedom of speech and freedom of the press.*

The papists know this, and for that reason are striving desperately to inaugurate a Reign of Terror, which will intimidate politicians, officials, authors, publishers and public speakers.

The Knights of Columbus and the Daughters of Isabella are the two traitorous secret societies that are to be the active agents of this modern Inquisition—the Inquisition of boycott, mob-assault, and stealthy murder.

Dorothy Dix Writes About Monticello, Thomas Jefferson, and Jeff. "Levvy"

NEARLY twelve years ago, my researches for "The Life and Times of Thomas Jefferson" took me to Charlottesville, Virginia. I wished to hear what the Old Folks had to say about the illustrious statesman, whom John Randolph of Roanoke nicknamed, "St. Thomas of Cantingbury."

Nobody ever knows more of the local traditions than the old folks who inherit them. Like the clock, and the centre-table, and the family Bible, they pass from sire to son, almost intact.

It was my pleasure to see and talk with the venerable Jesse Maury, then 93 years old, sole survivor of LaFayette's escort, when the aged Frenchman rode up the little mountain to pay his last visit to Thomas Jefferson. Mr. Maury was living on the outskirts of Charlottesville, and he was as bright and chipper a patriarch as I ever met. His cheery interest in life, and the beautiful relations between himself and his two stalwart sons made a picture that has not faded from my memory. He gladly described the incidents of LaFayette's visit, and he gave me a number of details about Mr. Jefferson that had not been previously used. I can yet see the merry twinkle in the old man's eyes, and hear the laughter of his middle-aged "boys," as he told me about the two bright mulatto fiddlers at Charlottesville, who were thought to bear a striking resemblance to the author of our Declaration of Independence.

Another one of the Old Folks who gave me much "local color" and much piquant personal reminiscence, was Dr. Wilson Carey Nicholas Randolph. I sat at his fireside one night and listened to him until bedtime. A most interesting patriarch was the Doctor, and he enriched my larder of Jeffersoniana with many an item that is not found in the books. One of these anecdotes related to a visit which Mr. Jefferson paid to a neighbor who as chance would have it, was away from home at the time. His wife, however, was there; and she invited the sandy haired Thomas to "come in." They were both ravenously fond of music, and were both artistic performers: and so they began an impromptu concert, Jefferson playing the fiddle; and the lady, the harpsichord, or the harp, I forget which.

The remainder of the story has perhaps escaped my mind; but I remember that Dr. Randolph told me I would find it referred to in one of Madison's private letters to Monroe. On my return home, I had the curiosity to look into the Madison letters, and, sure enough, I discovered a sly reference to some trouble that had threatened their mutual friend, Jefferson, but which had happily been smoothed over.

Dr. Randolph told me that, many years after this episode, when Mr. Jefferson and the lady's husband were both tottering old men, they met at some appointed place, talked the matter over, buried the ancient feud, mingled their tears, and parted, friends. Let us hope so. Let us also give a sigh for the woman in the case. She is said to have been beautiful, and Jefferson himself had a florid complexion.

These by-path glimpses of a really good and great man, were recalled to me by the Dorothy Dix article in *Good Housekeeping* for April, 1914. Her general purpose is, to awaken interest in the efforts of Mrs. Martin W. Littleton to have Monticello purchased by the Government.

Dorothy Dix says—

"Soon, unless some action is taken, all the marks that Jefferson set upon Monticello will be swept away. The trees he planted are rotting and falling down; the terraced garden is almost obliterated, the house is decaying, &c."

In the Preface to "The Life and Times of Jefferson," I wrote, in July, 1903—

"The house yet shows many signs of the decay into which it fell during the troubled period of the Civil War and the years which followed, although its owner has spent large sums in its restoration."

Mr. Jefferson Levy, (pronounce it Levvy, by special request of Mr. Levy) the owner of Monticello took offense at this statement about the "evidences of decay," and wrote me a sharp letter of protest. However, I had seen for myself, and did not feel disposed to take Mr. Levy's view of the matter. That he had spent considerable sums at restoration, was evident; but there are some marks of Time which money cannot obliterate. The interior of the mansion, into which Mr. L. N. Levy very courteously admitted me, had been renovated; but it seemed to me the renovation was in a style too garish and "loud" for the stately quietude of the modest villa.

THOMAS JEFFERSON.

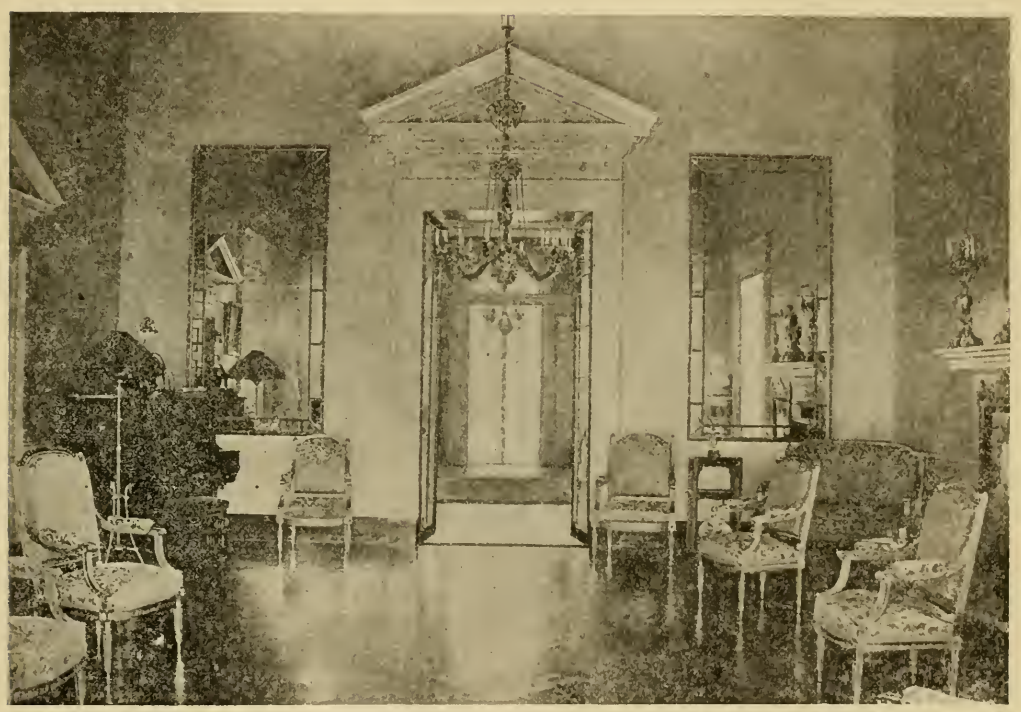
Monticello isn't a palace, by any means: in its day it was considered so, because it was different from the solemn "colonial" house, and was more elegantly spacious than such seats as Gunston Hall, Mt. Vernon, Montpelier and the superb house of James Monroe.

The grandeur of Monticello is in its location. Probably, no historic home in America compares with it. Resting upon its mountain site, surrounded by magnificent trees and lovely gardens, overlooking scenery of vast extent and perfect beauty, Monticello stands apart, and supreme, without even the approach of a rival.

How did Mr. Jefferson come to choose this mountain top for his home; and why did he spend so many years of his life building it, changing it, adding to it, pouring his money into it, until a very considerable portion of his fortune had been engulfed?

The story is one of sentiment, of day-dreaming, of tender friendship, of undying love and loyalty. Perhaps, I cannot tell it better than in the book written many years ago:

"Revolution was slowly collecting its forces and no man watched its movements with keener interest than Thomas Jefferson; yet the years which produced it were the happiest of his life. In all the vigor of early, robust manhood: popular, well-connected and accomplished: sanguine, sunny-tempered, and fond of congenial work: harassed by no disadvantages of fortune or of environment, he must have regarded the future as radiant with promise. The even current of his days ran smoothly on. With his fees, he bought books and he bought land. He pursued his studies and pushed his business. He kept up his walks and rides, and he gave part of every day to his fiddle. He dearly loved his sis-



THE DRAWING-ROOM AT MONTICELLO

ter, Jane; he dearly loved young Dabney Carr, and these were his chosen companions. Never idle, he was never hurried. Each day found him at work, each day he took recreation. A favorite stroll was to the hill he called Monticello, a part of the Shadwell tract.

On one of the slopes of this hill he had made a rustic seat, under a majestic oak; and to this spot came the friends, Jefferson and Carr, bringing their books, to read, to study, to dream dreams. One of these visions was of an ideal home which should crown the hill, an ideal cemetery laid out on the slope, and of two friends sleeping side by side under the wide-spreading branches of their favorite oak. And the dream came true. The ideal home did crown the hill. The cemetery, too, came soon enough; and under their favorite oak the two friends did at length sleep side by side."

(Dabney Carr, a brilliant young man, died young, and is buried in the same small enclosure where Jefferson's dust lies.)

Is Dorothy Dix certain about the rotting trees and the dilapidated garden? When has she seen the place?

I was there some six years ago, and the garden seemed in luxuriant condition; the lawns were superbly smooth, green, and well-kept; the house looked as it had looked in 1902; and there was every indication of care and thrift, as far as I could see from the front of the mansion.

MONTICELLO, JEFFERSON'S HOME NEAR CHARLOTTESVILLE, VA.

My daughter visited Monticello three years ago, and she says that the grounds appeared to be in perfect condition.

As Mr. Levy, a New Yorker, has been able to buy for himself another term in Congress—and Tammany's charges are high—he cannot be in need of money. Of course, it is possible that Murphy pulled the

Levy leg so strenuously that Mr. Levy did not feel he could afford to go to Congress and to also keep up the gait at Monticello. Two such luxuries, simultaneously enjoyed, may be too much for the Levy purse.

Dorothy Dix says—

The story of the passing of Monticello into alien hands is one of peculiar pathos. Jefferson inherited what was a great fortune for his days, ten thousand acres of land, part of which was the little mountain where later he built his house. But for sixty-one years he gave his service to his country and to the building up of a nation instead of a private fortune. He spent without stint to uphold the dignity of his office. When he was President, the White House was little more than a barn, and he expended much out of his private purse in making it habitable. He entertained with an open house all that came to Monticello, and to meet these expenditures he impoverished himself, so that when he died his estate had to be sold to pay his debts.

Monticello was sold to a stranger, and Jefferson's only daughter, Mrs. Randolph, widowed and with eleven children, was left homeless. This was intolerable, and a subscription of three thousand dollars was raised in Philadelphia to buy back the house and 218 acres of land attached to it, and this money was entrusted to a young relative of the Jefferson's to convey to Charlottesville.

Mr. Jefferson did not inherit 10.000 acres of land. At the time of his marriage, he owned 5,000 acres, of which 1,900 had come to him by inheritance from his father. The balance, he had bought from year to year, out of his own earnings.

By his marriage, he acquired 40,000 acres more, but it was so heavily encumbered by a British mortgage that he really gained nothing by it.

It is true that Mr. Jefferson always spent more than his salary when in office; but my researches into his career did not lead me to believe that he financed the improvement of the Executive Mansion in Washington City. If that fact is mentioned in any of the biographies, it escaped my attention.

Randall's "Jefferson" is very elaborate and is full of the minutest detail; but it does not contain any such statement as the one made by Dorothy Dix. I am quite sure that she is mistaken.

Any dwelling that had been conconsidered good enough by such an aristocratic President as George Washington, was certain to be thought good enough by such a democratic President as Thomas Jefferson. As all the world knows, Washington, Adams, Jefferson and Madison occupied the Mansion successively; and it was destroyed by the British during the War of 1812.

Dorothy Dix says that Jefferson's "estate had to be sold to pay his debts and Monticello was sold to a stranger."

This statement leaves the impression that Monticello was sold at public outcry; and Dorothy Dix evidently thought so herself, for she adds that Jefferson's only daughter was left homeless.

It is true that the Executor, Thomas Mann Randolph, found the estate hugely encumbered, and that it was necessary to offer the property for public sale. Money was scarce, and the prices obtained were far below the value of the personalty and the realty disposed of; but it is not true that Jefferson's daughter and her eleven children were left homeless. Nor is it true that a subscription of $3,000 was raised in Philadelphia to redeem Monticello.

What occurred was this:

The Executor sold the personalty in 1827 and 8. The lands were not offered until 1829; and then the outlying farms were offered, first. The prices paid were so low, that the public realized the danger of Monticello having to go out of the family. To prevent this, the Legislatures of South Carolina and Louisiana voted $10,000 each to Jefferson's daughter, Mrs. Thomas Mann Randolph. The donation was in stocks which sold for $21,800. (See Randall's "Jefferson," Vol. III., page 562.)

Mrs. Randolph lived until 1836, and

my understanding is that the home of herself and her children was Monticello. (Her husband died in 1828.)

One of her sons published the first edition of his grandfather's works in 1839, he being the legatee of the papers. This would seem to prove that *all* of Mr. Jefferson's debts had been paid, and that Monticello had not been sacrificed.

Additional evidence to that effect is that Congress gave $20,000 for those public papers of Mr. Jefferson which are to be found in the "Congress Edition."

After mentioning the $3,000 raised in Philadelphia, Dorothy Dix continues her story thus:

> Traveling in the stage-coach with the young man was Captain Uriah P. Levy, to whom he confided his mission. The young man became intoxicated and dallied, but Captain Levy hastened on to Charlottesville, and purchased Monticello for two thousand five hundred dollars. The next day the repentant and sober young man arrived and besought Captain Levy to take the three thousand dollars that the generous Philadelphians had given for the purpose, and let Monticello go back to the Jefferson family.
>
> Captain Levy refused to part with his bargain, but at his death he willed Monticello to "the people of the United States, to be held as a memorial of Thomas Jefferson," or, if the government refused to receive it, Monticello was to become the property of the "people of the State of Virginia, and by them held for the same purpose." The Levy heirs contested the will, and it was finally decided upon a technicality that "the people of the United States" was too indefinite a term to make the bequest binding, and the estate passed into the hands of the Levys, and so to its present owner, Mr. Jefferson Levy.

Dorothy Dix means well, but she mixes her facts, hideously. She seems to carry the Levy episode back to the days of Thomas Mann Randolph, stage coaches, and the public subscriptions to pay Jefferson's debts. As a matter of fact, the Levys did not appear on the scene until after the days of stage-coaches, and after Jefferson's grandchildren had sold his public papers to Congress—Henry A. Wise taking an active, friendly part in the transaction.

As told me at his fireside by Dr. Randolph, the story of the Levy purchase was something like this:

Monticello, much run down, and most undesirable from a practical farmer's point of view, had either passed out of the family, or was about to do so. *This was not long before the Civil War broke out.*

The Coolidges, *of Boston*—as I remember Dr. Randolph to have said—heard of the matter, and they determined to keep Monticello in the family, they being related to Mr. Jefferson. One of the Coolidges started down to Virginia to buy the old place, but met Captain Levy in New York and told the Captain of his mission. He also mentioned to the Captain—or Commodore, as I think Dr. Randolph called him—that he, Coolidge, meant to stop off in Baltimore, to visit some friends and relatives there.

Levy at once decided to take advantage of the secret confided to him, and he put out for Charlottesville, passing Coolidge, who was paying those social visits in Baltimore. Dr. Randolph did not say anything about a stage-coach journey, and a drunken delay. As I understood it, Coolidge went to New York by rail, and from thence by rail to Baltimore; and did not travel with Levy at all. Levy simply betrayed a confidence.

As I remember, Levy was in New York at the time Coolidge disclosed his intention of stopping in Baltimore. It was this unguarded revelation of Coolidge's plans that gave Levy the idea of "beating him to it."

My recollection is quite distinct, that Dr. Randolph said the whole Jefferson connection regarded Levy's conduct as a base advantage taken of a confidential communication.

As to the alleged will of Captain

Levy, I never heard of it before. My recollection is, that Dr. Randolph told me that the Confederate Government had taken possession of Monticello, as the property of the enemy, Captain Levy then being in the U. S. Army. It seems to me the property had been sold for taxes, or something like that; and this Jefferson Levy person brought suit to set aside, either the confiscation of the property, or its sale for taxes.

Of course, I may be wrong as to Dr. Randolph's statement, or the Doctor may have been in error concerning the facts; but it is certainly a queer thing that so astute a man as Captain Uriah Levy did not consult a competent lawyer in the making of his will.

In my Preface to the book already mentioned, I wrote, in 1903:

"Mount Vernon, the home of Washington, is not used by strangers to his blood as a private residence. The Hermitage, the home of Andrew Jackson, is not used as a private residence. And Monticello, the home of Jefferson, seems sadly desecrated when it is used for private purposes.

The same spirit of veneration for the mighty dead which consecrates Mount Vernon and The Hermitage, should rescue Monticello."

Having held those views in 1903—to the disgruntlement of the Jeff. Levy person—I naturaly feel the deepest sympathy with the efforts of Dorothy Dix and Mrs. Littleton.

"S. O. S.:" The Signal Call of Distress at Sea

Joel B. Fort

Sailing o'er the briny deep, safe from fear and harm,
The ship glides on with flying sail, and feels the ocean's calm.
Back in the West the storm cloud grows, and angry beats the sea.
The orders fly; the Seamen strive the sullen waves to flee.
Is there no help? Is there no way the fury to evade?
Can they not find a harbor safe, by cliff and woodland made?
The wild wave's cry, the sea's dull roar, bring terror to the crew,
And in their grief, and in their fear, a message comes to you.

Above the roar, above the storm, there comes a flashing light,
And through the gale, and through the cloud, out in the darksome night,
It tells the story quick and fast: "a ship is in distress,"
And every man and every ship, answers the—"S. O. S."

I ride upon the ocean wave of life's tempestuous sea.
The breakers roll, my boat is tossed, is there no help for me?
Is there no Brother on the main, no ear to hear me cry?
As o'er the lashing waves at sea, I let my message fly?

The last wave sweeps above my ship, by storm and billows pressed.
The life boat comes, and I am saved, they heard the—"S. O. S."

THE FUNDAMENTAL TRUTHS OF CATHOLICITY

REV. JOHN FAVILLE, CONGREGATIONAL MINISTER, OF APPLETON, WIS., APPROVES OF THEM

THE approval or disapproval of the doctrines of the Catholic Church by a minister outside her pale is a matter of little moment to the Catholic priest or layman.

The following discourse of a Congregational minister is, however, worth reprinting for our readers; first, because of its unusual thoroughness and sympathy, and secondly, because the words from such a source may disabuse many a Protestant reader of his false ideas of the church and serve to lead others to a further consideration of the doctrines of the Church of Christ:

"I am not to speak as a Protestant, a protestor, if I can help it. *Whatever right or duty some people, hundreds of years ago, had or had not, to enter their protests against the Catholic Church, does not concern me now. We find it hard to get away from a past spirit and attitude.*

"I shall aim to speak tonight, not as a Protestant, but as a Christian.

"And I am not to dwell at any length on Catholic people. The bitterest enemy of the Catholic Church admits there are good people in it,—people of rare devotion and service and character. They may not give the Church the credit or honor for it but they admit the fact. Nor am I to speak tonight or some of the specialties or the peculiarities of the Catholic Church, that make it different from some others. The first question about a clegyman is not, does he wear a collar that buttons at the back, or a ministerial vest or coat, or a gown or a robe in the pulpit? Every church knows that these are non-essentials as compared with whether that minister is an able teacher, a strong reader, a man of moral and spiritual force, a man of unblemished character. What I am after tonight is to show that in the great essential, fundamental truths of our Christianity in the real, the effective work of a Christian church *the Roman Catholic must have the approval and the sanction of the Protestant as well as the Catholic Christian.*"

The foregoing is copied from *Truth*, a magazine published in New York by The International Catholic Truth Society, "for the dissemination of the truth concerning the Doctrines, History, and Practices of The Catholic Church." Among the officers of this Truth Society, one is pleased to find such names as McGinnis, Meehan, O'Keefe, McDonnell, McCloskey, Heenan,Quinn, Mundelin, Gans, and that *fighter of the weak who are unable to fight back*, James A. Flaherty, Chief Knight of the Treason League, more commonly known as The Knights of Columbus.

Among the honorary vice-presidents of the International un-Truth Society, is Joseph E. Ransdell, the Louisiana member of the Treason League, who is now prostituting his position in the Senate of the United States, by trying to wipe out all State laws on Divorce, and to substitute therefor, *not the law of the Bible*, but the law of *the Italian pope of the church of Italy.*

The Rev. John Faville is not by any means an exceptional sort of non-Catholic. On the contrary, he is fairly representative. The average citizen of this country has not supposed he had any special cause to make a study of popery. What it may have been in the past, did not seem to be a matter of

vital importance to him, at present. If he was familiar with its record of intolerance, he knew that Protestant churches had likewise been intolerant. If some one reminded him of the 7,000 so-called witches burnt to death in the single Catholic city of Treves, and of the 1,000 turned to ashes *in the course of a year*, by the Romanists of Como. has had the power to enforce *its fundamental laws*. Such reminders were futile. There is an inherent optimism in human nature which rears its incorrigible, baffling, unconquerable bulwark against the Cassandras and the Jeremiahs who prophecy evil. The *burnt* child dreads the fire: the *lost* girl knows the value of the parental warn-

PAPISTS BURNING HERETICS IN ENGLAND

Italy, he was apt to plead, as a set off, that the Cotton Mather fanatics of Puritan New England hanged twenty-seven witches in Salem, Massachusetts. It was useless to remind him that whatever of persecution lingered in non-Catholic sects, was *a baleful inheritance from popery*. It was equally useless to remind him that Roman Catholicism has never ceased to persecute to the death. wherever it ing: the *sick* man learns the blessing of health: *the enslaved* people hang their harps upon the willows and weep for the liberty they knew not how to keep. *After* the calamity, the warning rings true.

The Rev. John Faville is just the average American non-Catholic minister. He probably earns and enjoys a comfortable salary. Life seems to him a pretty good thing: he looks out upon

the scenery, from the window of a Pullman car, and exclaims, *What a beautiful world!*

He breathes a silent prayer of gratitude; and then falls to the pleasant task of putting a two-dollar dinner inside his expansive belly. His companion at the table may be a rotund affable priest, whose manners are delightful, and whose amiability almost subdues the haughty porter of the Pullman car. How could the Rev. John Faville believe that just such amiable polished priests as this, *set fire to Joan of Arc, and dictated the plans for the exquisite tortures of the acursed heretics of old?* The Rev. John cannot believe that there is *now* any danger whatever in such priests.

There *used to be;* but that was long ago. The danger passed away, with the age in which it darkened the European world, just as feudalism, crusading, knight-errantry, absolutism and trial-by-combat passed away.

So thinks the Rev. John Faville, and so think at least ninety per cent of the Protestant clergymen, who are professional and salaried Protestants, *but who do not protest.* They no longer enter a protest against popery—*why?*

They see the amiable and cultured priests pussy-footing throughout American life, and do not see them doing any harm. On the contrary, they see them doing much good. The priests establish schools, promote charities, visit the sick, shrive the dying. The Sisters are teaching the young, nursing the afflicted, braving bullets to succor wounded soldiers, risking life in epidemics of contagious disease, keeping the lonely night-vigil in the hospital consecrating an unselfish spirit to the needs of suffering humanity.

The Rev. John Faville and those clergymen who are like him, meet Catholic laymen in all the walks of life, and find them very much the same as other men. Some are good, some are bad, some are indifferent. But how can the Rev. John believe that *the system of popery* could ever make these men dangerous to our liberties and our institutions? He cannot believe it. He doesn't want others to believe it, either. Consequently, the Rev. John feels that he owes it to the human race, and to abstract, universal, impregnable Truth, to speak out manfully upon this matter; and to assure the human race it need not harbor the suspicion that there is any danger whatever in the old man of the Vatican, who wears frocks, secretes himself within a fortress, surrounds himself with soldiers, exacts for himself an oath of blind obedience from an army of men *whom he will not permit to marry*, who casts a net of intrigue over the whole world; *who claims all the powers that God would have, were God on earth;* and whose fundamental laws swear *his priests* to the duty of *exterminating all that will not join the Roman Catholic Church;* and who, *even now*, says that the education of children to any other creed than that of popery, *is a damnable heresy*, which ought to be combated, "*even to the shedding of blood.*"

The Rev. John Faville believes there is no danger in such a creed, because *he* has never seen it lead to revolution, massacre, and the worst of all despotisms.

In like manner, those who have been obliterated by the volcanic eruptions of Vesuvius could never be convinced that *they* were in danger. As far back as they could read, history told them of the deadly doings of the old volcano, *in the past.* But that was long ago. *It could never happen again.* With their own eyes, they viewed the quiet Vesuvius, and she was looking like any other mountain. The clouds hung lazily above her and around her; Nature clothed her with a certain fascination; and travellers climbed laughingly to the summit, to gaze down into the harmless crater. There were dead cities near by, over which Vesuvius had

once wrapped its shroud of blackness, and poured its burial ashes.

The ancient books told of those days of terror and darkness, of the awful crack of doom, of the Sudden Death which leaped from that old mountain, and went racing in lava floods down upon hamlet and plain, valley and town, until the palace and the hut, the high and the low, the good and the bad, the young and the old, had been swept into one vast mausoleum—leaving Vesuvius there to do it all over again, when the appointed time should come.

If those who dwell on the slopes of a live volcano cannot be taught to remember the peril: if human beings will continue to play with edged tools, reckless of consequences: if lovely woman persists in stooping to folly, unwarned of the countless tragedies that plead with her not to go astray: if one-half of mankind is ever ready to trust its hard-earned wallet to the first plausible, well-dressed knave that tiptoes down the pike, how can we be surprised that the tribe of the Rev. John Faville is numerous, and ready to swear *that the Pope's old gun isn't loaded?*

In effect, that's what the Rev. John affirms. He knows that the gun used to be loaded: he knows that it was fired with deadly aim and effect upon vast regions of Europe, some of which never recovered from the extirpating qualities of that fatal weapon. But it isn't loaded *now!* That's the point made by the Rev. John, and by those clergymen who are as much at ease in Zion, as John Faville himself. He says, "We find it hard to get away from a past spirit and attitude."

Who are the "*We?*" *John has got away* from it; the greater number of Protestant ministers have got away from it; the Protestant laity have been encouraged, by the Faville type of preacher, to get away from it; the Protestant public men, fearing the Romanist vote, have got away from it; and the Protestant editors, fearing the Romanist advertisers and subscribers, have got away from it. Who, then, are the "we" who find it hard to get away from the historic Protestant point of view?

If there is no further danger from popery, and no further use for the Protestants who protest, *why spend so much money*, supporting hordes of non-productive preachers, who professed Protestantism, were commissioned to protest, are paid to protest, *but who won't PROTEST?*

* * * * * *

The Rev. John Faville says—

"The Roman Catholic (church) must have the approval and sanction of the Protestant (church) for these reasons:

(1.) It stands for authority:

(2.) The Catholic church stands for Christ:

(3.) This church stands for the devotional, the worshipful in religion:

(4.) She stands for democracy:

(5.) She stands for great names and deeds in history:

(6.) The Catholic church stands for womanhood, for motherhood."

For these six reasons, the Roman Catholic church "*must* have the approval and the sanction of the Protestant, as well as the Catholic."

Upon my word, that's an easy way to solve a big problem. One is compelled to marvel that John Faville's ideas never occurred to Arnold of Brescia, to Jerome of Prague, to John Huss, to William the Silent, to Ulrich von Hutten, to Zwingli, to Wycliffe and Tyndale, to Farel, Le Febre and Calvin, to John Knox and George Buchanan, to Russell and Sydney, and to the English statesmen who overthrew the Stuarts *and put the Great Charter in effect, DESPITE THE BITTER CURSES OF THE POPE.*

Clearly, the Rev. John Faville has demonstrated, in six statements, *sup-*

ported by his own personal authority, that Luther was a blundering booby; that the Elector John of Saxony and the evangelical Princes who stood by him in presenting their epochal *PROTEST*, to the second Diet of Spires, April 19, 1529, did not know what they were doing. The Pope had said they must submit: the mighty Emperor, Charles V., had said they must submit: they themselves said, "*WE PROTEST*, before God . . . our Savior, . . that we . . . neither consent nor adhere in any manner whatsoever . . . to anything that is *contrary to God, to His Holy Word ,and to our right conscience.*"

D'Aubigne justly says, "*It was this noble resolution that gained for modern times liberty of thought and independence of faith.*"

Those Protesting heroes of Germany defied the mightiest monarchs of earth, the Pope and the Emperor, to make their appeal to the Bible, and to assert their right to follow the promptings of their own conscience.

Woe to Bible Christianity, woe to freedom of conscience, woe to free speech and popular self-government, *when a Protestant clergyman* so forgets the heroes and the martyrs of the Reformation, as to say, that "whatever right or duty *some people*, hundreds of years ago, had, *or had not*, to enter their protests against the Catholic Church, *does not concern ME, now.*"

Damn such a "*me!*"

Would it awaken the interest of such a man as John Faville if I were to quote from a book published in 1877, by an Italian of illustrious family, *who was reared in a monastery, and escaped the toils*—to serve with Garibaldi in the war for *the liberation of Italy from the yoke of popery and the Austrian Emperor?*

I refer to Joseph Campanella, one of whose ancestors was cruelly persecuted by the Popes, because he dared to do some thinking for himself. The book, "Life in the Cloister and in the Papal Court," was dedicated to Garibaldi, who acknowledged the compliment thus—

"My Dear Campanella,

I accept with gratitude the dedication of thy book.

In affectionate salute to the family, always thine.

G. GARIBALDI."

Caprera, Sept. 9, 1876.

Since Napoleon, the Italian liberator, Garibaldi, is incomparably the world's greatest Man. Everlasting honor to his glorious name, and to the sweet, heroic Anita, who was his wife, his companion, his good angel!

On page 248 of his book, Campanella says—

"The popes of Rome—some more or less—all have the satanic ambition to be held, considered and believed more than God. I will not mention the claims of all the popes, and above all, those of Pius VII., because really it is disgusting to read them. I will merely cite from "I Commentari Sulle Decretali," (Canonical laws) of Prospere Fagnani, and the books of Cardinal Bellarmine.

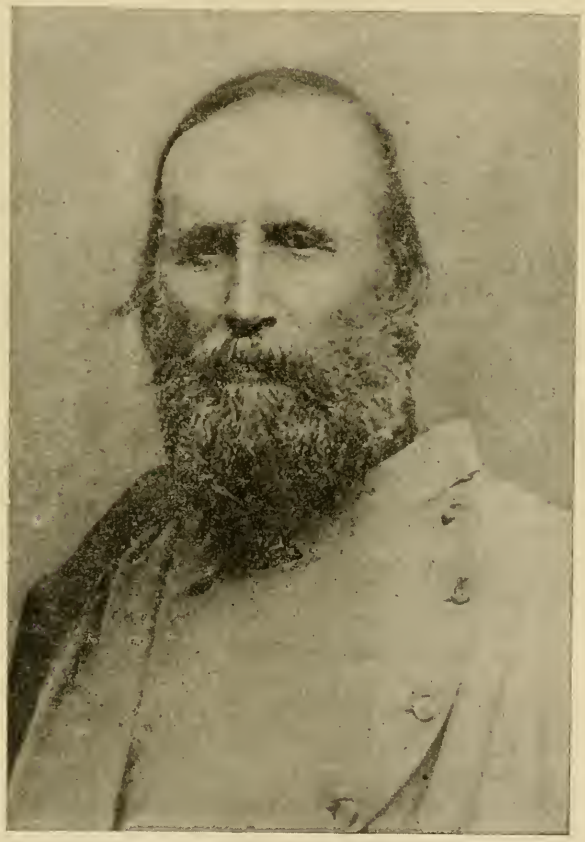
"The pope," says the canonical law, "is the sole supreme, absolute judge of the entire world. He can make constitutions and cannot be judged by an one whatever. Si totus mundus in alique negotio sententiaret contra papam, sententiae papa stantum est. The pope can annul the civil laws of every country. The pope is above every human right. The decisions of the pope have more value than those of the Holy Fathers, of the Apostles, and of the Holy Scriptures. He, the pope can dispense with the Divine laws and with the precepts of the Gospel, can depose sovereigns, princes, judges, and other authorities from their positions, because he is a celestial power. He is the lord of lords. Can change the nature of things, and draw forth something

from nothing. Papa est omnia et super omnia. Papa potest mature just omnia potest. Papa est causa causarum—et qui de hoc dubitat, dicitur dubitare de fide catholica—patter."

Innocent III. defined the pope "Citra Deum ultra hominem, minor dee, maor homine. (Sermon of consecration of the pontiff.)

Ecumenical Council, consecrated similar blasphemy.

Yet more, the faithful Apostolic Roman Catholic has not a country; his country is the church, at the head of which is the pope, to whom, in all and for all, he owes a blind obedience. More still, he must hate and abhor his own parents and relatives, and any



THE ITALIAN LIBERATOR, GEN. GARIBALDI

Cardinal Bellarmine said: "Summus Pontifex simpliciter et absolute est—itaut nullum in terris super se judicem agnoscat." (de Cons: auclorit.)

The cardinals, archbishops, bishops, prelates, and all the succession of ecclesiastical authorities, not excluding the Sacristan, all infallible, in the last others who do not hold the pope as object and end of their thought and action.

As to the pope, he may himself kill the heretics: "Potest exiam per se haereticos occidere ut legimus de Samuele et Petro (5), (de Potter; Historic Letters of Saint Pius V.) He

may torture, since in the torments of the body the soul may purify itself. If the means are most severe, the end is always holy.

I am sure that my readers with me, will be horrified at all this; but so it is. To suppose that the end can justify the means is a fiendish immorality. Iniquity can never be permitted, not even with the pretense of justice. False, then, is the principle that to kill is the right of the man who cannot, except with his own hand, obtain justice. Liceet occidere regem tyrannum. (St. Thomas Aquinas.)

Will the Rev. John Faville take the word of Campanella that popery claims and teaches *now*, the same that it claimed and taught at the time "some *people*, hundreds of years ago, had, *or had not*, just cause to enter their protest against the Catholic Church?"

Does it not concern him that popery is teaching the same doctrines, *destructive to civil and religious liberty*, that were taught in the days of the *auto da fe*, and the massacres of "accursed heretics?" If the Rev. John Faville does not know this, he might devote a portion of his time most profitably to the study of his subject.

(1.) "It (the Roman Catholic church) stands for authority?"

If the Rev. John Faville means to say that the Pope lays down the law, and his vassals must obey, he is right. But if *that* be his meaning, how can he claim that the Roman church "stands for *democracy?*" The laity have no voice: they obey the priests. The priests have no voice: they obey the bishops. The bishops have no voice: they and the prelates higher up obey the Pope.

The people do not vote, and they have no representation. They do not elect their pastors, nor have they any voice in making the law of the church. The Pope *appoints* officers, and the Pope makes the laws. Therefore, no democracy exists. The Pope is a monarch, his system is a monarchy, and his subjects are voiceless vassals *who must obey*.

But the Rev. John Faville probably meant that the Roman church "stands for authority," in the sense that it speaks, *ex cathedra*, its dogmas, and its interpretation of the Bible. Does he mean that it speaks *infallibly*, also? Otherwise, nothing is gained by setting an absolute monarch over the Christians of the Roman sect. To say that a monarchy, in the church, is good *in itself*, would be next to saying that a monarchy, in the State, is good, in itself—*and that's precisely what popery does say*. Did the Rev. John Faville mean to follow his logic to its legitimate conclusion? If so, he loses touch with *us*, for we believe that God gave us the right to govern ourselves, just as we believe in the anti-papal doctrine of worshipping God according to the dictates of our own conscience.

But perhaps, the Rev. John meant that the Pope speaks infallibly, *in matters of faith*. If so, John ought to hasten to become a papist.

In this vale of fears and tears, doubts and dreads, it would be infinitely consoling to believe that there is one church that knows everything, mistakes nothing, speaks as God speaks, and uses an old Italian priest as a sort of human megaphone to tell the world what God thinks on every conceivable subject. This is infinitely consoling to those who can believe it. There are millions of apparently sane people who do believe it; and they appear to derive as much consolation out of it, as the ancient Persian gymnosophists got out of *their* crazy creed. A Buddhist fakir, sitting in the dust, on his uncushioned buttocks, and spending year after year watching his finger-nails grow into ghastly gimlets, is not more holily happy than some of these shrivelled

Catholic men and women who kiss an old bone for its virtue, tell beads to enhance their own; and believe in the unbelievable, because the priest assures them that God dotes on that sort of an idiot.

(2.) "The Catholic Church stands for Christ." Does it?

So far as I can see, the Catholic church has well-nigh abolished God; and, since Christ is God, they have retired Christ. The Roman church seems to me to be banking on the Virgin Mary, principally. She is not the mother of the man, Jesus, any more: she is the Mother of God. Inasmuch as our God is triune, *the popish faith makes Mary the mother of the Trinity.*

In the popish prayers and the popish dogma, the intercession of Mary is the dependence of Catholics for the remission of sins.

According to papal dogma, announced for the first time during the time of Pius IX., (only a few years ago) Mary was born into the world without the taint of sin. *She was immaculately conceived, from on high, just as Jesus was*: therefore, an angel must have dealth with Mary's mother, in the same manner that the angel dealt with Mary. Naturally, this places the divinity of Mary ahead of the divinity of Christ; and therefore we can understand how it is that, *in popery*, Mary is occupying a place of sanctity and heavenly influence, *superior to that of Christ.*

The Catholic prayers show it: their invocations and hymns show it: their worship of the Madonnas show it: the fact that in Rome itself Christ has fewer churches and fewer festivals and fewer devotional observances than Mary, *prove that the Roman church now stands for The Mother of God*—instead of standing for Christ.

Jesus the Messiah placed himself, *alone*, as the Mediator and Redeemer of the lost soul. He never paid the slightest reverence to his mother, save as the mother of *the man*, Jesus. Nor did the disciples do so. He even rebuked her intrusion upon his work; and would not go to her, when she had come to visit him. He left her somewhat rudely, speaking from a human point of view, and withdrew himself to the sea-shore. When dying on the Cross, he indicated her to John, and said, "Behold thy mother!" In other words, "*Be a son to my mother.*" To Mary he said, indicating John, "Behold thy son!" In other words, "He will take my place as your son."

And John took her to his own house; *and we hear no more of her at all.*

This woman who counted for so little in Christ's life, after he entered upon his mission; this Jewess who did not enter at all into the lives of the Apostles, has now been promoted to the Motherhood of the Trinity, and crowned as The Queen of Heaven.

"Mother of God," is a heathen title, belonging to several heathen religions: it does not belong to Christ's religion, at all.

"Queen of Heaven," is a title belonging to the ancient religion of India, of Persia, of Egypt, of Greece, and of Rome: it does not belong to Christ's religion, at all.

In Roman Mythology, Cybele was the Mother of the Gods, and Juno was the Queen of Heaven. The plagiarizing Popes have stolen not only the titles of heathendom, but its personages, its symbolism, its humbug mysticism, and its impudent miracles.

Cardinal Newman, in his dotage, gravely assured the English people that he believed in Madonnas that wept, that smiled, that bowed their heads, and so forth. If the Cardinal did not know that the ancient heathen priests practised all that sort of quackery, to impose on the credulous, he was less learned than the world supposed.

(3.) "This Church stands for the

devotional, the worshipful in religion."

Yes, the Roman Church has ransacked all the religions of past ages to borrow their devotional paraphernalia. Christ's religion was of the simplest: the religion of the Primitive Christians was free from sensuous color, elaborate rites, apish genuflexions, and mystic ceremonial.

Beyond the laying on of hands; the immersion of the body to typify regeneration; the commemorative supper, and the straightforward presentation by the preacher, of the Gospel of Christ, the churches of Paul, James, Philip, Peter, and John were as simple as the mosques of Mahomet are today.

But the Roman bishop adopted first one pagan characteristic, and then another, until, in the course of centuries the churches of Rome were diked out in a motly of apparel and ritual and ceremonial. Some were borrowed from Phallic worship, some from Sun worship, some from the Jews, some from the Egyptians, some from the Persians, some from the Hindoos, some from the mythology of the Greeks and Romans.

Stated broadly, the effect of the union of Church and State under Constantine was, to encourage the Christian bishops of Rome to pattern their ecclesiastical organization after the Civil organization of the Empire: and to replace the pagan Pontifex Maximus, the pagan College of Cardinals, and the pagan nunneries, *with similar institutions of their own.*

Nobody can give any good reason for elaborate Christian forms and ceremonies. The grove, or the bare temple, is good enough, the song of the lips is good enough, the prayer straight to God and the sermon hot from the heart are good enough for Christ.

His own example is there to show it. His Apostles did not always do their best work in the synagogues. The teaching in the fields, the sermon in the catacombs, the prayer-meetings in the private dwelling, were the fountain-heads of Christianity. As a rule, the more gorgeous the church, the less religion you'll find in it.

(4.) "She stands for democracy."

Does she? Consult her record.

"She" fought like fury to keep democracy out of Italy; and "she" kept it out, until 1870, when glorious Garibaldi won his way into Rome.

Twenty-six popes brought armies of foreigners into Italy to beat down, in blood and devastation, all opposition to their corrupt and despotic rule.

"She" opposed democracy in England, and laid her anathema upon the Great Charter of our liberties. "She" opposed democracy in Germany, all during the Thirty Years' War, and during that frightful episode of the Peasants' War. "She" opposed it in France, and laid her curse upon it. "She" opposed it in Holland, and hounded on such monsters as the Duke of Alva to slaughter the Dutch who were fighting for democracy.

"She" is opposing it, *now*, in Italy, in Spain, in Portugal, in Belgium, in Central and South America, in Canada, and in Cuba.

Most of all "she" is opposing it in Mexico, *right now!*

Great God! That any sane man should claim that popery stands for democracy, when the Roman Church's own record *and her canon law, show that it antagonises and anathematizes every principle of democracy !*

Did not Pope Pius IX. (Cardinal Gibbons' friend and patron) say, in 1813, when the Great Powers of Catholicism urged him to concede something to democracy in his own Papal States:

"*A liberal Pope is an impossible thing,*"

(See Liberation of Italy, by Countess Cesaresco, page 85.)

Did not Cardinal Antonelli demand —18th Feb. 1849—that the Catholic rulers of France, Austria, Spain and Naples send troops into Italy to crush

in blood the Republic which Italian democracy had established? Was not this demand made by the Papal Secretary of State in the Pope's name? Was not Pius IX. himself the twenty-sixth Vicar of the Prince of Peace who called foreign armies into his own native land, to subdue with fire and sword, the democracy of his own countrymen? (See "Liberation of Italy:" p. 132.)

Did not Pius IX. employ the infamous Austrian butcher, General Haynau, to repeat in Italy the atrocities he had perpetrated upon Hungarian democracy?

Let me cite one instance:

"In a boys' school kept by a certain Guidi, the master's wife, his mother and ten of his pupils were slaughtered. A little hunch-back tailor was carried to the barracks to be slowly burnt alive."

This was merely one incident out of a thousand.

(See "The Liberation of Italy:" p. 145.)

Does not all the world know that after Garibaldi had waged his successful war upon the Temporal Power of the Pope, in 1860, the Jesuits prevailed upon the bigoted Empress Eugenie to send a French army into Rome, under Marshal Oudinot? Do we not all know the perfidious deception practised by Oudinot to gain the advantage of the Italian patriots? Do we not know how the Pope, aided by these foreign troops, again beat down, amid scenes of fearful carnage, the democracy of his own native land?

Did not the French army uphold the Pope with bayonets, substituting a "carpet-bag" foreign rule for the Home Rule that Italy craved?

Not until France herself was plunged —by the Pope, the Jesuits and the bigoted Queen—into the war with heretic Prussia, did Garibaldi again see a chance to plant Home Rule in Italy. Even then, the Papacy wildly opposed Italian democracy; but as there was no foreign army to call in, popery lost its *Temporal Monarchy.* Freed of the incubus of papal despotism, Italy had a new birth of freedom and progress.

In *The Methodist Quartely Review*, for April, 1914, you may read a most timely and illuminating article written by Andres Osuna, who was for years the Minister of Education in the State of Coahuila, Mexico. I very much wish that all such let-it-alone, be-at-ease Zionists as John Faville, could read Osuna's explanation of "The real causes of the trouble in Mexico."

One quotation from his extremely opportune paper, I will beg of you to read. He says—

"I have endeavored to enumerate the leading causes of the defeat of Madero. I want to add a word of warning in regard to the work of the Catholic Church. I have said that *the Church is unalterably opposed to democracy.* I may add in proof that the leading organ of that Church in the City of Mexico published an editorial not long ago stating that the Roman Catholic Church may tolerate for a time, but it will never accept, modern ideas in regard to democracy. The writer of the article *quoted from the official encyclicals of the Popes, in which all modern and liberal ideas are condemned.* That means that if the Church shall ever get control of the government, *no Church but the Catholic Church will be allowed in that country.* There will be no public non-sectarian schools, no liberty of thought, no liberty of the press, none of those other things, in brief, which are to be found in a modern democracy. *The American people ought to take note of this. The great American democracy may have to fight some day, perhaps in the near future, the mighty power of the Catholic Church.* I do not want to be believed merely on my own word. But I should like to suggest to all those

who may take an interest in the subject that they begin a thoughtful and conscientious investigation, *especially studying the principles found in the laws of the Church itself, as well as the practical effects of its power in all those countries which have been entirely dominated by Rome*, such as Portugal, Spain, Italy, and Latin America.

I hope that the American people may come to understand thoroughly the problems involved in the present revolution in Mexico, and to sympathize with the unfortunate millions who have been *groaning under an intolerable oppression* and who are now engaged in a desperate struggle to overthrow the worst elements in that despotism and *to establish a real democracy*."

(5.) "She stands for the great names and deeds in history."

Which ones?

"She" stands for Ximines, Torquemada, Ferdinand, Philip II. and for Catherine de Medici: she stands for the Inquisition which destroyed its tens of thousands of men, women and children. She stands for the Popes who burnt the great libraries of the Roman Empire, and for the Emperor Justinian, who at her behest, closed the classic academies of Greece. She stands for the malignant stupidity that penalized free thought, burnt the pioneers of science, hanged the translators of the Bible, and thus barbariously repeated the pagan myth of Prometheus—the friend of man who brought *fire* to their chilly homes, and incurred the anger of the gods.

The great names and the great deeds of history are not the property of any church. They belong to mankind, to the ages, to God Almighty.

(6.) "The Catholic Church stands for womanhood, for motherhood."

Possibly, you have heard something like that, before. What is the truth about it? Russia had her Queen Thomyris, ages before Catherine the Great; Egypt had her Cleopatra and Greece her Aspasia: Palmyra had her Zenobia, and Sheba her Queen-visitor to Solomon; still farther back is the legendry Semiramis and the Amazonian Queen who sought Alexander the Great: Boadicea who led the British tribes against the invading Romans; Queen Mauvia whose conquests shook the Roman dominion in the East; Queen Belkis who ruled in Arabia; and the powerful Olympias, who ruled Macedonia while Alexander was conquering Persia: the artful Livia ruled the Emperor Augustus, and there were women who made and unmade Popes. But, after all, what general truth is established by these isolated facts?

They seem to prove that Woman *was never* the slave that we moderns have been told they were.

Before the rise of the Christian religion at Rome, the law had given to women equal rights in every respect that was essential to their individual and civil well-being.

So far had this gone, that the historian Mommsen dwells on it, at considerable length, *and points to it as one of the symptoms of national decay.*

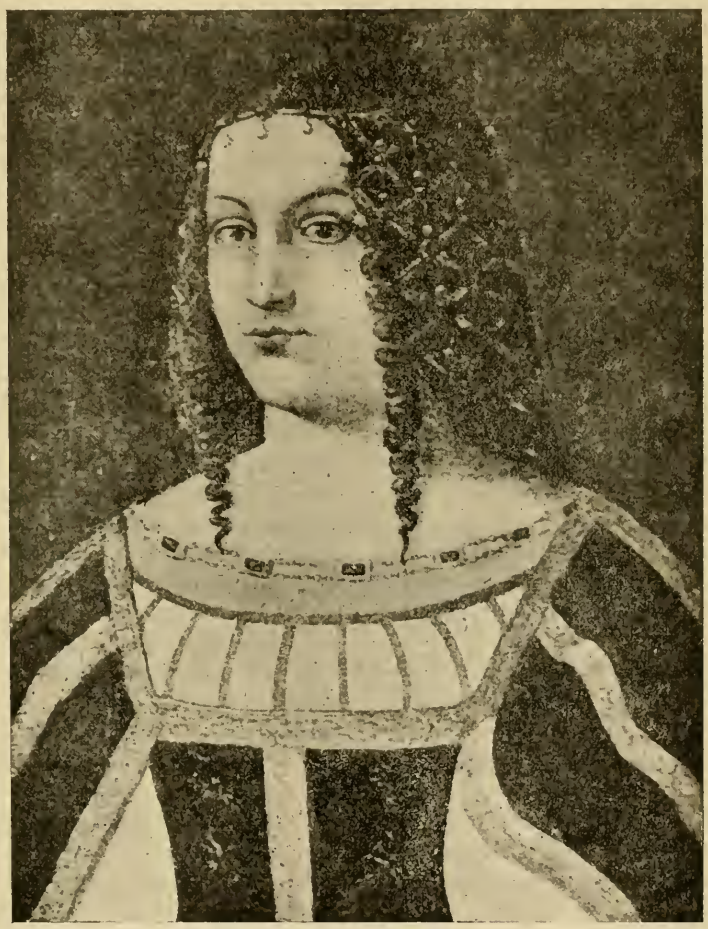
The wife kept her own property separate from that of the husband, could employ her own attorneys to look after it, could divorce the husband as readily as he could put her away; and was in the modern sense "a free agent."

With the fall of the Empire, and the growth of popery, she lost her proud position in the State. Her existence was lost in that of her husband; and the children she bore at the risk of her life were not hers, but his. The church stigmatised her as the unclean beast that had brought sin into the world. She was virtually forced into an attitude of apology for being alive. Her very existence reminded the sour "man of God" of the Serpent and the apple.

If the husband brutally mistreated her, neither the law nor the church gave her any relief. If he brutally mis-

treated the children, there was no redress. Just as she lost her name in marriage, she lost her individuality, her property and her civil rights. Her husband might raise up bastards all around her, but there was no tribunal that would listen to her plaint. If, indeed, she accused her spouse of impotency, she could gain a hearing. But on what shameful terms? The State and the Church compelled her to submit to an ordeal in the presence of witnesses, for the purpose of demonstrating whether the husband could rise to the occasion, and perform the marital act.

Think of a "religion" that compelled a modest woman to this unspeakable shame! And history tells us that Lucrezia Borgia, the bastard of Pope Alexander VI., was one of the young wives who got a divorce from her husband *in this way.*



LUCRETIA BORGIA, THE POPE'S BASTARD DAUGHTER

Can you imagine anything more degrading to womanhood than a "religion" which dragged her down to the level of the beasts of the field—men and women looking at the wife, as the husband endeavored to prove, by actual demonstration, that he was *not* without virility?

The fact is, the Roman Church has

always brutally repeated the brutality of Paul toward women; and has always compelled her to submit herself to her husband, regardless of the consequences *to her.*

No church that had real respect for womanhood would sanction the utterly vile, degrading questions which popish theology *orders* the priests to ask girls, wives and mothers. Those questions are so horribly obscene, that I was prosecuted by the Knights of Columbus for publishing them—although I did not translate them out of the dead language in which I found them.

Those vile, lascivious questions have done immeasurable harm to the womanhood of every Roman Catholic country.

That is one reason why the moral standard of every Protestant country is so much higher than it is in any Catholic land.

Popery permitted every husband to keep a mistress, and every wife to keep a lover. Was that to elevate womanhood?

Popery went into copartnership with harlots and took regularly a part of the money paid by libertines to prostitutes. Was *that* to elevate womanhood?

No Protestant church ever sanctioned the mistress and the *cicisbeo.* No Protestant church ever sanctioned whoredom and divided the earnings of shame.

(See "Rome and Reform," by Kington Oliphant, of Baloil College, Vol. I., p. 40.)

In a church where it is a fundamental idea that Woman defiled the whole human race by eating the forbidden fruit; in a church whose superstructure is founded on the monstrous dogma that marriage is impure, how can it be claimed that Womanhood has been elevated *by the system?*

An Italian bishop said, that if he were to enforce the canons against the unchaste, no one would be left in the church except the boys; and, if he were to enforce the canons against bastards, the boys also would have to get out. That would leave the bishop unscathed, for there would be nobody left to heave a stone at *him.*

Let me quote from Lecky's History of European Morals, Vol. II., pages 357 and those following:

"Woman was represented as the door of hell, as the mother of all human ills. She should be ashamed at the very thought that she is a woman. She should live in perpetual penance, on account of the curses she has brought upon the world. She should be ashamed of her dress, for it is the memorial of her fall. . . .

Women were even forbidden, on account of their impurity, to receive the Eucharist in their naked hands.

Their essentially subordinate position was continually maintained."

"The Pagan laws during the (Roman) empire *had been continually repealing the old disabilities of woman.*

But in the whole feudal legislation (Roman Catholic) women were placed in a much lower legal position than in the Pagan empire."

The Roman Catholic law of feudalism expressly authorized wife-beating, which is now a crime in all truly Christian lands. (See Note in Lecky, Vol. II., page 359, where the law is quoted, legalizing the beating of the Catholic wife by the Catholic husband.)

In contrast with this barbarous and degrading status of womanhood under popery, Lecky quotes the saying of the elder Cato—

"A man who beats his wife or his children lays impious hands on that which is most holy and most sacred in this world."

It is therefore abundantly evident that Womanhood, and Motherhood have gained ground, *in spite* of the Roman Catholic Church.

In the April number of the *Metro-*

politan Magazine, there is an article by John Reed, the only American correspondent who is "at the front" in the Mexican revolution now in progress. Here are two characteristic glimpses of Roman Catholicism, next door to us, *right now*:

All through our supper—jerked meat fiery with **chile**, fried eggs, tortillas, frijoles, and bitter black coffee—the entire male populaton of the rancho bore us company, in the room and out. It seemed that some were especially bitter against the church. "Priests without shame," cried one, "who come when we are so poor and take away a tenth of all we have!"

"And us paying a quarter to the government for this cursed war!"

"Shut your mouth," shrilled the woman. "t is for God. God must eat the same as we."

Her husband smiled a superior smile. He had once been to Jimenez and was considered a man of the world.

"God does not eat," he remarked with finality. "The **curas** grow fat on us."

"Why do you give it?" I asked.

"It is the law," said several at once.

And not one would believe that that law was repealed in Mexico in the year 1857!

And, again—

The **cura** or priest of the Hacienda church presided at dinner. To him were brought the choicest viands, which he sometimes passed to his favorites after helping himself. We drank **sotol** and **agua miel**, while the **cura** made away with a whole bottle of looted anisette. Exhilarated by this, His Reverence descanted upon the virtues of the confessional, especially where young girls were concerned. He also made us understand that he possessed certain feudal rights over new brides. "The girls here," he said, "are very passionate."

I noticed that the rest didn't laugh much at this, though they were outwardly respectful. After we were out of the room, Jose Valiente hissed, shaking so that he could hardly speak, "**Cabrones chingadas!** I know the dirty— And my sister! The revolution will have something to say about these **curas!**" Two high Constitutionalist officials afterward hinted at a little-known program to drive the priests out of Mexico, and Villa's hostility to the **curas** is well known. Three years of revolution have taught the Mexican people many things.

"He also made us understand that he possessed certain feudal rights over new brides."

This reference was to the *Jus prima noctis*, (the right of the first night) under which *the priest sleeps with the bride the first night.*

The evidence taken by the Taft Commission in the Philippine Islands showed that the priests claimed and exercised that right among the natives. President McKinley transmitted this awful record of Catholic vice and depravity to Congress, and it was published by the Senate.

(It is Senate Document No. 190, 2nd Session, 56th Congress.)

It is somewhat startling to find that the Catholic priests of Mexico are not only exercising the same "rights," but boasting of it at table where a stranger was present. Verily, the wine must have been good and, *in vino veritas.*

Perhaps the worthy Rev. John Faville, might, by more careful study, be able to convince himself that "some people hundreds of years ago" had a very good reason to Protest against the devilish and unchangeable system of paganistic, sensual, greedy, criminal, despotic Rome.

How India Has Been Misrepresented By the So-Called Missionaries

Satyasaran Sinha, B. Sc. (I. U.) M. A. S. A.
Professor of Botany, Berhampore College, at the University of Calcutta.

YOU Americans are sending missionaries every year to India, China and Japan where the livings are very cheap.

These missionaries have excellent houses to live in, horses to ride and servants or the low caste people to Christianize. They live in the "heathendom," like Mr. John D. Rockefeller. When they go back to America they say that the Hindoos, Chinese and Japanese are "heathens," and not civilized. They have published books containing nothing but the vocabulary of the Oriental stripes. These books are found in the Y. M. C. A. and Y. W. C. A. libraries of the United States of America, and they are generally used in mission study classes. The more you read such books, the less you know of India. "Suppose I, after going back to India, lecture and tell our countrymen that the religion with the American people is a mere farce, that the American boys and girls smoke and drink, and that the qualification of an American gentleman is that he must be a smoker and drunkard. Do you think that I shall present America very nicely? Surely not. Such is the case with your missionaries. They will never tell you the truth with a forcible tongue. They will never see the good in any other religious book besides the Bible. They are always narrow-minded men. If these missionaries would have come back here with all the good that they found in the Orient, how much better you would have been today. But the eyes of the missionaries are shut up."*

*Part of Mr. S. Sinha's lecture in the Grand Opera House, Crowley, Louisiana.

Many of you have heard from the Christian missionaries that the Hindus worship 10,000 gods or goddesses, and that the Hindus use external symbols in offering prayer. About twenty years ago the late Swami Vivekananda said at the Parliament of Religions at Chicago. "If you ask the very Hindoo who is praying before the so-called idol, if he believes in many gods, his answer will be, 'There is but one God.' Every Hindoo knows this, however ignorant and superstitious he may appear. He may not be able to explain to you why he feels the need of a symbol before which to pray.'"

Those external symbols help to keep undeveloped minds fixed on the Being to whom he prays. Idolatry of India is in no way worse than idolatry of Christendom. The Christians have temples which they call cathedrals. They have images in churches which are very huge and hideous to our eyes. Why are there so many statues in Roman Catholic churches? Why do the Christians bow down to the statue of Virgin Mary? Why does a Roman Catholic priest change his vestments three or four times at the time of Divine service? Why does he sprinkle holy water on the candle bearers? Why does he teach "drill" by asking his congregation to stand up and kneel down during the time of service? Why does he count beads? Why do the Christians kneel down before Christ's statue or picture? Why are there so many crosses hanging on the jackets of the women? Why do so many of the Christians kiss the cross? Why do the people think churches to be the best place to eat bread and wine? It is too

numerous to write here all such christolatory. When a missionary attempts to persuade an ignorant Hindoo to accept this sort of Christianity he answers. "Why should I give up my religion and accept your bigoted christolatory? Is yours in any way better than mine?" All such idolworshipping, both by the Hindoos and Christians are short cuts of undeveloped minds to grasp the highest spiritual truth. In the broader sense of the term both Hindoos and Christians may be called idolatrous.

Hinduism in its deeper meaning does not teach idolatry. Those who have read either the Veda, Upanishada or Gita have come to know that these religious book contain "the accumulated treasury of spiritual laws discovered by different persons in different times." The historians have formulated rules in worshipping one almighty Supreme Brahma. These books have taught us to pray with the greatest concentration of mind. Our prayer is divided into three parts. First, meditation; second, destruction of self or loss of self; third, communion with the Unseen or God. Many of you remember that Christ said: "I and my father are the same." None but a typical Orient can give its true interpretation. Christ used to meditate, when He was absorbed in thought He lost Himself, and felt God immediately within Him, then the communication was going on between Him and the all-pervading God. Then he said: "I and my father are the same." My American friends! If you were to come to India you would find many people meditating hour after hour, and feeling God at the same time; this method of praying has become now the spiritual instinct of the Orient.

When we come to discuss the question of morality, we see that there is nothing which we can learn from the Christians. How often I learn in the cities of New York, New Orleans and Chicago, thousands of men, yes, and women too, are walking, walking, walking, all night long, all because of drink. In many cases these too have good homes and loved ones, but drink has robbed them of all this. You, Americans, have coins upon which you have written: "In God we trust." You drop those coins in saloons and buffets for a glass of beer and whiskey. You ought to be ashamed for using such coins and for such purposes and in the name of God. Rule out "In God we trust," and substitute "In wine we trust," (?) for the same. On one Labor Union Day I heard one minister make the following statement in the auditorium of the University of Illinois: "Every year 65,000 girls are sent abroad in the white slave trade from Chicago." We don't need mention further about all such evils. Is it not horrible that we should receive gospel from such a Christian race? When we see Christians committing such sin, we say: "See what a bad fruit their religion bears." When we see them living good, we give them credit. We don't want to be civilized by your missionaries who will come to teach us to smoke, drink, start a saloon and to lynch black and brown faces. Your country at the present moment needs more missionaries than any other country. We want you to get busy with your home mission first."

A Roman Catholic Stratagem

Peter Hicks

THERE has just happened in Cuba an incident that shows in a perfectly clear light the demoniacal art of the Roman Catholic Jesuits.

One of the most prominent Cuban revolutionary leaders, Salvador Cisneros Betancourt, died in Havana on the 27th of February last at the age of 86 years. He was a Senator from Camaguey, his native province, and a Free Mason since a young man. Great preparations were made for his funeral, and the native Cubans in the whole island manifested their profound sorrow for his death by placing black drapery at the windows and balconies of their homes; President Menocal ordered the national flag hoisted at half mast and with mourning in all the public buildings, the same thing having been ordered by the Mayors of all the cities of the Island.

The funeral took place on Sunday, March 1st, and at the very moment of taking the coffin out from the Presidential palace at Havana, the Roman Catholic priest of a church just behind that government building began to ring the bells on the tower in a very jolly manner, as a public and loud manifestation of gladness for the death of that man.

At midnight the night before, in the city of Moron, province of Camaguey, three local Roman Catholic priests in company of a disreputable individual, tore up and trampled upon several Cuban flags with mourning that were placed at flag-staffs, windows and balconies about the city.

The night police of that city met those four persons walking on the streets together during the early hours of the morning, and there was a general and strong suspicion that they were the authors of the foul deed. But on their being brought to Court, this same disreputable individual (surely for a money consideration and a promise of pardon) confessed himself the only author of the national offence, and exhonorated completely the three Roman Catholic priests. In a word, he served as the scape-goat. The Jesuits, with their well-known cunning, had cleared out in that way the Roman Catholic church of all blame in this instance.

The self-confessed author of the offence to the Cuban nation was sentenced to one hundred and eighty days in prison, but he had not yet began to suffer the imprisonment when there were already several strongly-recommended petitions to set him at liberty based on "his irresponsibility as a habitual drunkard."

In the case of the jolly ringing of the church bells at Havana during the funeral, it was shown before the Municipal Court that the bell ringer was unskilled in that work and had made a mistake.

But fortunately there is one evidence against the loyalty of the Roman Catholic church to the Republic of Cuba which the Jesuits have not been able to clear out. It is this: That President Menocal asked the bishop of Havana to send a representative of the clergy to attend the funeral as one of the mourners, and the bishop—who is a native Cuban, and was appointed by the Roman Pope when Cuba became a Republic, in order to gain the sympathy of the Cuban people—paid no attention whatever to the invitation.

If I were asked why I inculpate the Jesuit priests as being the councellors and advocates of those Roman Catholic guilty priests, who were not Jesuits

(they are too smart to commit themselves in that stupid way) I would answer that in Cuba, the same as here in the United States, the Jesuits have very large colleges where a considerable number of the best lawyers, judges, and magistrates all over the land have been educated when they were boys, and remain afterwards through their lives as the *familiars* (secret sodality) or lay brothers of the modern inquisition. And in that fact lies one of the menaces to American liberty and all our free institutions.

Our Despicable Press

Americus

ON the morning of February 24th, there appeared, in the *New York Times*, the following item:

A few weeks ago Phillip Vaccio, aged nine, was playing in front of the window of his home on West Houston Street. The window had been left open and in some way little Philip lost his balance and fell from the third story to the pavement below. As he fell his mother, who had just entered the room, clasped her hands in prayer and murmured this supplication to St. Anthony, who is recognized by Catholics as the miracle worker:

"St. Anthony, save my little boy and I vow to you that he shall wear your habit as long as he lives."

Little Phillip was hardly bruised by his fall, and yesterday afternoon, in company with eleven other youngsters of about the same age, he was invested with the habit of the Third Order of St. Francis, in whose monastery at 151 Thompson Street stands the shrine of St. Anthony of Padua, the miracle worker. St. Anthony was a companion of St. Francis during his lifetime.

Now, without wasting a moment of tme upon this silly item (for no one but an idiot, or one whose mind has been emasculated by priestly trickery would think of looking upon it as being anything else than nonsense) I came to the question: "How happened it that that piece of rot got itself printed in the Times?" The answer is as plain as day to one who knows the situation in New York City. Some priest, or priest agent, took the story, all written out and ready for the press, handed it to the editor and asked him to print it. That was enough. The editor knew that the story was a lie, made up by the priest for the double purpose of confirming the faith of the Roman Catholics, and, possibly, of fooling some half-witted non-Catholic into being a foot-licker of the Pope—and yet he published it, because he dared not do otherwise. He knew that the article was a lie, and that its publication would degrade his newspaper in the eyes of all sensible people; yet he printed it lest he incur the anger of the priests. For the anger of the priests of itself the editor did not care the snap of his finger, bu the knew that the anger would work to the financial injury of his paper; and so his sense of intellectual honesty, his love of country, and his own authority on the staff, were sacrificed to the worship of Mammon.

But let us look at something else that appeared in the Times of the same date —or rather that did not appear.

Washington's birthday coming this year on Sunday, many of the observances of the day took place on Monday. Now, on the night of Monday the 23rd, in the great Masonic Temple on Herkimer street, Brooklyn, there was the

grandest patriotic meeting I have ever witnessed. The great hall, holding 4,000 people, was packed to the doors with as fine a body of men and women as I ever saw, every one of them good Americans, loving with all their hearts the things that America stands for, and gathered there to show their devotion to our country and its institutions. There was magnificent music by a High School band, the mighty audience made the rafters ring with the singing of "Hail Columbia" and "America," and the most eloquent speakers in the city proclaimed in brave, manly fashion the duty that we owe to the Constitution, the Public Schools, and the alround preservation of our country's institutions. It was a great and a glorious affair! And yet, about that great meeting the Times did not print one word! "Is it possible?" you ask. It is more than possible, it is a cold-blooded, disgraceful fact.

And now for another question. Why did the "great New York Times" fail to give an account of the big patriotic meeting? Again the answer is clear to one who knows the situation. It was afraid to, afraid of the priests' anger, lest that anger should hurt the money end of the plant.

Think not, however, that the Times is alone in the crime of bowing to the priests. With few exceptions the entire press of the city is in the same dirty box with the Times. None of them dare publish anything that is against the "Hierarchy," or refuse anything that the Hierarchy wants published to bolster up its abominations.

And what is true of the New York press is just as true of most of the newspapers of the United States. The priests have their editors by the throat. Upon the staff of nearly all the important newspapers in the country there is a Jesuit or the representative of a Jesuit, and with lynx eye he watches all copy. If there is any danger of any anti-Catholic stuff getting into the paper it is in some way sidetracked for the waste-basket.

And what does all this mean, O fellow Americans? It means that the Constitution of the United States, with its unequivocal provision for freedom of the press, is being contemptuously over ruled by the sneaky agents of an old Italian fakir who lives at his ease in his Vatican palace on the banks of the Tiber. Old Joe Sarto, with but very little sense even before he became superanuated and servile, is able to laugh at the great Charter of our State, and kick our institutions around like so many footballs.

For God's sake, Americans, are you going to stand this sort of thing forever! Is it not about time that you had got together and done something for the vindication of the laws of the land? Are you prepared to give up your freedom of the press, your right to be heard on all subjects, especially upon this subject of Romanism, the slime-reeking, blood-stained infamy which has well been called the "greatest enemy of the human race," and certainly the greatest menace that exists today in ths fair land of ours.

Get busy! O Americans, and do it quickly. Flock to the hearty support of your local patriotic newspaper. Aid and comfort the editor to the full measure of your ability. Insist upon your pastors preaching upon patriotic themes, thus opening the minds of the people to the true nature of the filthy, hideous monster that has squatted upon our soil for the sole purpose of destroying us,—just as they have well nigh destroyed the nations of the Old World that are now kicking them out.

Notes and Clippings

PRESIDENT WILSON is reported to have said, "It is time to let up on the railroads."

Virtuous Chief Magistrate, when will it be time for the railroads to let up on the people?

They hogged the greater part of our most valuable public domain: they have grabbed timber, coal, and water-power; they are compelling us to pay dividends on fourteen billion dollars of fraudulent stocks and bonds: they have secured judicial decisions which enable them to place their taxes in their cost of operation; and this vicious principle means that we must pay them enough in freight and passenger rates to yield them a reasonable net revenue over and above the taxes, as well as all other expense of maintenance.

Under the vicious decisions alluded to, the railroads must be guaranteed reasonable profits, else their property is "confiscated."

Consequently, the net results are, that we must pay the enormous salaries drawn by high officials; we must bear the losses inflicted by Wall Street flotations of new issues of securities; we must reimburse the corporations the taxes they pay; we must submit to such freight and passenger rates as will cover these expenses, plus the legitimate revenue on honest value, plus "a reasonable profit" on the water that has been power-pumped into all these gigantic combinations of insatiable Big Money!

* * * * * *

No law can be enacted that will impair these revenues. A statute which seeks to levy tribute on the sacred net profits of a railroad *confiscates the property*, according to our life-term Federal judges—most of whom retired from railroad attorneyships to take position on the bench as railroad judges.

With a tariff law, Congress can destroy the net revenue of every farm in the United States. Practically, that is what the Morrill tariff did, what the McKinley bill accomplished, what the Dingley law repeated, and what the Underwood tariff canonizes as orthodox, triumphant Democracy.

But no court would hold that the farms are confiscated when the profits are knocked out. We still have the land, you see. From year to year, we till it, and raise immense crops, in order that the railroads and other cormorant corporations may *not* be confiscated by the diminution of their net earnings.

We enjoy working for our masters, the corporations, just as the farmers of Egypt and India enjoy working for the British capitalists. If we didn't enjoy it, we wouldn't keep it up, *would we?*

President Wilson says, "It is time to let up on the railroads"—and Brutus is an honorable man.

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Evidently, it was time to let up on the Steel Trust, the Dry Goods Trust, the Harvester Trust, the Standard Oil Company and similar much-enduring combinations of sanctified Big Money.

They were not harassed by the Free-trade bills which Underwood passed through the House, La Follette pushed through the Senate, and Taft vetoed. Underwood made his aureole out of those bills. Taft stumped his toe and lost the race, killing those bills. Wilson smiled a sanctimonious New England grin, as he rode into the White House on the popularity of those bills.

Then the bills were laid away in the attic, along with the winter skates, the wornout hobby-horse, and the last year's bird-nest.

Underwood cooked up a new bill, altogether, and if we had not seen Underwood working on it, we would

have believed it to be the work of those lovable patriots, Sereno Payne, John Dalzell, Nelson Aldrich, Henry Cabot Lodge, Joseph Cannon and James Sherman.

Wilson signed the bill, of course, and all the Democratic papers swore loudly that they were ravenously fond of the dilberries.

At the same time, it has not reduced the cost of living. It was not meant to. Neither has it lowered the profits of the Steel Trust, the Standard Oil, and the other combinations of Big Money. It wasn't meant to.

The Underwood tariff law was made to suit the swine of Special Privilege, and it suits them.

It also suits the Democrats who are robbed by it, because a Democratic administration did the work.

As to the Republicans who are robbed by it, they cannot repine, for, after all, the Underwood tariff is no worse than the Dingley bill.

Neither is it any better. And there you are.

Meanwhile the corporations have rewarded Underwood by electing him to the Senate. If anybody but Hobson had run against him, he would have had more difficulty in going up higher.

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The unanimous manner in which the 7,500 national banks rushed for the Life preservers so kindly furnished by Wilson, Glass, Owens and Bryan, ought to have enlightened the country as to the real nature of the New Money-law, but it did not. In fact, when all the daily papers, aided by nearly all the weeklies, unite in befogging an issue, the people are almost always deceived.

Democratic papers were heartily assisted by Republican papers, in the misrepresentation of Wilson's tariff "reform" bill. The same thing happened with the new Currency act. Shredded to its true analysis, the new law perpetuates the charters of the national banks; surrenders to private capitalists the Government's sovereign power and duty to supply the country with money; continues in existence the $750,000,000 of bank notes, now outstanding; authorizes the bankers to demand that money be issued upon their promisory notes, their stocks and their bonds; gives them absolute despotism over the out-put of the new currency which the Government prints; and thus establishes a vast combination of the Rich, *at whose nod public men, political parties and governmental policies will win or lose.*

The Government itself will be the helpless tool of this monster Money Trust. No candidate for office could hope to combat it, or be independent of it. No daily paper would dare to fight it.

Wilson and Bryan have done for Wall Street what Aldrich tried to do, and what J. P. Morgan demanded in vain of the Republicans. Now that the Democrats have done it, no Democratic leader, or newspaper has a word of objection. Yet it is a legal, official sanctification of the Morgan Money Trust which we Democrats pretended to abhor, so long as the wicked Republicans were its supporters. Now that Wilson and Bryan are its champions, the aspect of the case is different.

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ROMAN CATHOLICISM AND THE SECULAR PRESS.

Here is a paragraph from the Presbyterian of the South which we commend to our people:

"It is claimed that the larger number of the great dailies are under Roman Catholic control, or at least in matters of religion are subject to Roman Catholic dictation. Some years ago a leading prelate of that church published to his people that such an arrangement existed with leading American newspapers as would

secure the promotion of the more prominent interests of that church. It is charged that the Pope gets sick at designated intervals so that the American press may keep his picture before the people. If this is not literally true, it is a suggestive metaphor. In the Home Rule agitation the dailies have danced to the Pope's piping. The Ulstermen have been pictured as rebels to be shot into subjection. Sir Edward Carson and Bonar Law, two of the most eminent and able living statesmen, have been denounced as traitors by Southern editors, who seem ignorant of coercion in this country a little more than half a century ago. Cardinal Gibbons is quoted as though he were the oracle of heaven. It seems to us that the time is not far away when Protestant citizens must unite to resist the multiform conspiracies of popery against the institutions of a truth-loving and liberty-loving people."

Will our people persist in believing or acting as if they believed there is no danger to this country from Roman Catholicism?

The above is clipped from the *Wesleyan Christian Advocate*, of Atlanta.

Those of us who have had to wage an unaided fight against aggressive Romanism, suffer from its venomous slanders, lose money by its lawless boycotts, and endure the ignominy of its malignant prosecutions—*all because we were telling the truth on popery*—will be rejoiced to see that the great religious organs of non-Catholic sects are beginning to wake up.

It is time.

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In the Christian Index, (Baptist) of Atlanta, Edwin R. Brown, missionary in Mexico, writes—

The Catholics have been taking on new life. The most significant event religiously is their formation of a political party in order to regain the powers and privileges taken from them by Juarez and the reform laws. President Huerta seems to be working to curry their favor and obtain their support. Rabid members of their party are being appointed to positions on all sides, and oincial influence is being felt against evangelicals. A Catholic paper had advised the sending out of the country all Protestant missionaries as undesirable foreigners. The Mexican brethren, some of them, fear persecutions in the near future. But we are not afraid of that.

They had better be "afraid of that." If old Huerta wins, the pope wins; and whenever Romanism wins, Protestants come under the yoke, or they cease to live.

The Roman church is the church of murder. Its fundamental law makes it so. Its theological text-books and its teachers make it so.

There are dungeons in Mexico which reveal the terrible atrocities wreaked upon heretics. The Romanists would like to use those dungeons again. If they get the chance, *they will.*

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If Missionary Brown will visit the Grand Plaza of the Inquisition—say in Mexico City, he may find gruesome reminders of burnt heretics, tortured heretics and starved heretics. Better than a bull-fight, used to be the burning of an accursed heretic on the public square. Everybody turned out, in festal array to witness the glorious spectacle. The highest dignitaries of State and Church attended the religious function of chaining a non-Catholic to a stake, heaping combustibles around him, and reducing his poor body to ashes.

Cortez and Pizarro defended their hellish doings in Peru and Mexico on the ground that the Aztecs sacrificed, religiously, *one* human being a year. This victim was killed swiftly by a knife-thrust to the heart.

Even the Spaniards did not accuse the heathen Aztecs of practising prolonged tortures—devilishly ingenious—and of then slowly burning the sacrifice.

No: that refinement of diabolism was reserved to the Roman Catholics;

and their infernal hate was not satisfied by one victim a year.

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An Irishman of the name of William Lamport, having visited Mexico, and having become acquainted with the infernal deeds of the Inquisition, wrote two letters, giving an account of the horrors he had seen. The letters were intercepted, and the Irish traveller was condemned to death, by the Holy Office—the same, in purpose and procedure, as that which condemned Prof. Ferrer to be shot in Barcelona, and Premier Canalejas to be stabbed in Madrid.

POPERY IN MEXICO

William Lamport was led out into the public square where a throne had

been placed for the Vice-roy, and another for the Romanist Archbishop. The Grand Inquisitor and all his satellites were out, in full regalia. All the monks, all the priests, all the nuns, all the people were assembled to witness the Act of Faith. (Auto da fe.)

There was a sermon: there was prayer: there was chanting of bull-voiced men, and the fine tenor of castrated boys: and, in the midst of festive throngs, stood the wretched Irishman who had dared *to try* to let the outer world know about the hideous barbarities practised by the Catholics of Mexico. Lamport had not succeeded in actually publishing the truth on Romanism: *but he had tried to do it.*

That was enough. One must not even try to expose the inner diabolism of popery, its vaults and its dungeons.

When Lamport's neck was put into the iron ring which was to hold him still while the flames were devouring his flesh, he let himself fall heavily against the iron collar and so broke his neck.

Thus he escaped death by slow fire. The crowd was disgusted and indignant: it had been cheated. It had come out for to see an accursed heretic writhe in horrible pain, to hear his screams of agony, to watch his limbs fall apart, and to gaze on the fleshless bones, as they, too, were turned to ashes.

Such was the spirit and the law of popery *then*: it is the same *now*: and the outrages that are being perpetrated in our own country are but a foretaste of what we will get when Romanism gains the upper hand.

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Will the people of this country tolerate the continual crimes of the 4th Degree Knights of Columbus?

The Americans who subscribe to the 4th degree oath sever themselves from loyal citizenship. They become *aliens.* Not only that, they become *alien enemies.*

They should not be permitted to vote, serve on juries, or hold office.

If they continue to commit outrages upon loyal citizen, they should be suppressed by law. No such Treason League and Criminal Society ought to be allowed.

When a Methodist preacher, Rev. John A. Hendry exercised his right to preach against popery, in his own church, a Knight of Columbus stopped him on the streets of Jacksonville, grabbed him by the arm, cursed at him vilely, *and slapped his jaws.*

The brute who committed this outrage is named Ben Burbridge.

When the Guardians of Liberty held a meeting in Savannah, the windows of the theatre in which they met were smashed and the building otherwise damaged.

When the Baptists of Carbondale, Pennsylvania, assembled in their church to hear a lecture on popery, a Romanist mob attacked the church, broke up the meeting, assaulted and beat members of the congregation, and the lecturer had to flee for his life.

When Rev. W. H. Boles was delivering an address on popery, in Springfield, Illinois, he was attacked while speaking, and struck down by a violent blow upon the head.

An Anoka, Mich., a lecturer, S. N. Dancey was billed for a lecture against popery. A Catholic mob waylaid the road, captured a man whom they mistook for Dancey, spirited him away, and beat him up.

Rev. Jeremiah Crowley, the ex-priest was also attacked and brutally beaten, some months ago, for no other offense than that he was exercising the blood-bought right to free speech, in a free country.

* * * * * *

And now comes the crowning out-

rage in Denver, Colorado. Lest I be suspected of exaggeration, the story will be quoted just as it appears in the daily paper, *The Rocky Mountain News*, of Denver, April 6, 1914:

IOWA PASTOR BEATEN; RESCUED, IN HOSPITAL.

Room Invaded, Poice Guard Overpowered and Victim Whirled Out of Denver to Henderson Where Abductors Warn Him Against Return.

POLICE HUNT SIX ASSAILANTS.

The Rev. Otis L. Spurgeon, a Baptist minister of Des Moines, Ia., and secretary of the Knights of Luther an anti-Catholic organization, was kidnaped from his apartment in the Pierce hotel shortly after 8 o'clock last night. He was forced into a motor car and carried twenty-four miles out of Denver on the Brighton road, where six men, who held him prisoner, forced him to leave the machine, beat him severely over the head, face and body and abandoned him in the darkness after warning him never to return to Denver."

In fuller detail, the Rocky Mountain News states:

For two hours Dr. Spurgeon lay in the weeds along the road, afraid to disclose his hiding place to the police who were searching for him, for fear they might be his assailants returning to the attack.

The wounded clergyman, who has been delivering lectures attacking the Catholic priesthood, is at St. Luke's hospital, where his condition is said to be serious.

Barney Sylvester, the chauffer who drove the car, was detained temporarily last night on Dr. Spurgeon's charge that he was an accessory to the attack, but later was released.

Police Guard Overpowered.

The other men in the machine, whose identity has not been established, were the leaders of a mob which surged through the corridors of the hotel, forced its way into the minister's apartment, overpowered Police Sergeant Merritt and S. V. Briggs, and forced the minister to accompany them to the sidewalk and the machine, which waited in front of the door.

Two hours later, the leaders of the mob commanded Sylvester to stop the car on a particularly lonely stretch of road and beat him unmercifully.

According to the story told by Sylvester to the police, the minister took the beating without a murmur.

Made Him Pay Chauffeur.

After the beating had been administered, according to Dr. Spurgeon, his assailants took $17.50 from his pockets, paid the chauffeur and ordered him to lose himself along the road. He fled into the weeds, while the car wheeled about and disappeared in the direction of Denver.

Cars containing officers from Denver, who were hunting the kidnapers and Spurgeon, flashed by, but the minister feared to reveal himself. After two hours he gained courage and made his way across the fields to a farmhouse occupied by O. W. Wolpurts.

He was refused admittance, he says. Later he tried a farmhouse occupied by Charles Ernest and encountered, he declares, a second refusal of aid.

Housed by Deputy Sheriff.

Finally, he gained the house of Deputy Sheriff George W. Rucker of Adams county, where City Detectives Rinker, Mulligan, Carr and Bramer located him after an hour's house-to-house search.

Dr. Spurgeon was severely cut about the head and had suffered from loss of blood. He was removed in one of the police motors to the hospital, where the temporary bandages put on by Rucker were removed and the injuries dressed.

The following notice appears in the same issue of the *News*:

STATEMENT.

The Session and Trustees of the Twenty-third Avenue Presbyterian church ordered the church doors closed last night to avoid any possibility of serious trouble. The action was taken because Chief of Police Felix O'Neill refused us police protection, though he was informed that numerous threats of violence had been made if the service proceeded.

Mr. Spurgeon was prepared to preach and had given positive assurance that his sermon would be free from personalities or offensive attacks upon anyone.

Is free speech to become obsolete in Denver?

TWENTY-THIRD AVENUE PRESBYTERIAN CHURCH.

Denver, Colo., April 6, 1914.

It is impossible to repel the suspicion that the Roman Catholic Chief of Police, who refused to protect the Baptist church and the Baptist clergyman, was himself a party to the cowardly plot of which Mr. Spurgeon was the victim.

This was not a case of a street preacher, "insulting" foot-kissers in public. It was a case of *a Baptist preacher exercising his lawful rights inside a Baptist church.*

A fouler, more pusillanimous and thoroughly popish outrage has never blackened our national records.

In every such case, the local priests and Knights of Columbus are the instigators of the crime.

That League of Treason intends to inaugurate a Reign of Terror, so that no man will take the risk of telling the truth on the infernal Italian church which borrows the mask of Religion to hide its criminal designs upon our liberties and our institutions.

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The fact that "Father" Schneider, of the popish church relentlessly prosecuted the destitute wretches who sought one night's shelter out of the bitterly cold weather, recalls another fact:

During the Civil War, when every other church building in Washington City was thrown open to the use of wounded Union soldiers, the Roman Catholic priests, insolently and heartlessly refused to allow their churches to be thus used.

The churches of the Italian pope are too good for suffering humanity, whether the sufferers be the outcasts who have been robbed by the laws of Special Privilege, or the soldiers who have been shot down defending their flag.

After all, one could hardly expect a strictly Italian church to sympathise with the Americans who need help.

* * * * * *

Commenting upon the appointment of Rev. William H. Leavill, of Austin, Texas, to be U. S. Minister to Gautamala, the official Roman Catholic paper of Chicago—*The New World*—remarks:

> Judging from his utterances as quoted in the Pan-American Union Bulletin, the Rev. Leavell has no small opinion about himself. "I shall find diplomacy easy," he says; "I have been forty years a minister." In other words, as somebody suggests, he has found his "leavell," and President Wilson has rewarded the Methodist church conference for not censuring him for going to Mass.

Both the President and the Methodist preacher deserve this sneer. If a preacher of the Gospel has been "called" to preach, *that* is what he should do. Apparently, the Rev. Leavell's mistake about himself is 40 years old.

In the early days of this Republic, the separation of Church and State was so jealously guarded, that no clergyman was eligible to a membership in the Legislature.

We had a law to that effect in Georgia.

The chaplains who hire themselves to pray for legislative bodies, for Congress, and for military and naval forces, lower religion. Nobody ought to be paid to pray for anybody else.

The publican who did his own praying seems to have won the very positive approval of Jesus Christ.

* * * * * *

What was the nature of the distinguished service for popery which won for Ned. White, our Jesuit Chief Justice, the award of the Leatare medal?

Possibly, it was his making a judicial law which allowed so many Roman Catholic criminals—such as Thomas F. Ryan, of the Tobacco Trust—to escape the claws of the Sherman law.

and to continue to rob the unprivileged millions of America.

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Those who are familiar with English history will remember the Test Oath, and the Oath of Supremacy. These came into the law and into practise after Henry VIII. had split with the Italian papacy. He required all English office-holders to swear *off* allegiance to the Italian, and to swear it *on* to the British monarch. Those who refused to take the oath were denounced and punished *as traitors.*

How long will it take our Government to realize that we need a re-enactment of these purgative oaths that England needed?

This country is harboring a secret band of traitors. THE FOURTH

THE POPE'S SLAVE-PEN: "THE HOUSE OF THE GOOD SHEPHERD"

DEGREE KNIGHTS OF COLUMBUS.

Those men have made themselves aliens, by the treasonous oath they take. They are armed, and ready to make war upon our Government and upon its loyal citizens.

How much longer is this military organization of traitors to be tolerated?

* * * * * *

In *The Watchman*, for May 1914, I find this interesting item:

> The position of navy chaplain is a public office. The chaplain is under the control of navy officials. "The chaplain shall perform divine service and offer prayers on board the ship to which he is attached **at such times as the commanding officer may prescribe.**" His labors at all times are under the supervision and subject to the commands of government officials, and he must render a report annually to the Secretary of the Navy. **The salary is $2,200 a year.**

The pope already has sixteen chaplains in the Navy, and sixteen altars whereon the little pan-cake is changed into the body of Jesus Christ.

Is it lawful to take $35,200 of the State's money, every year, to pay the pope's priests for flim-flamming the helpless navvies with the pan-cake stunt?

It may not be generally known that the beginning of this violation of the Constitution—the employment of chaplains—took place under President James K. Polk.

There were no *Romanist* chaplains until the Civil War. But at the present rate of increase, the Italian church will have full ecclesiastical control of both the Army and the Navy.

They will be able to say of this encroachment of the church on the State, "*the Protestants began it.*" I am sorry to admit that such is the case. The Protestant preachers take an inch, and the papists then take a yard.

In every instance where the Italian pope is driving in his gluts, the Protestant clergymen first inserted the thin edge of the small wedge.

Under papal law, whatever is paid to these chaplains must go into the papal treasury. Therefore, the $35,200 a year which the naval chaplains draw is a subsidy to the Italian pope.

It is an appropriation of public money for sectarian purposes.

* * * * * *

The Watchman quotes from a wise, far seeing Methodist, Dr. E. Thomson, who said, many years ago:

> Christ would have his ministers free from the charge of **interfering with the administration of civil law.** On this subject he gave impressive lessons. The people receiving him as Messiah, did not hesitate to regard his authority as supreme. Yet he refused to **make** civil law, or **abrogate** it, or **enforce** it. On one occasion, being called on to settle a disputed inheritance, he said: "Man, who made me a judge, or a divider over you?" When men brought a guilty woman into his presence, he declined to pronounce the sentence of the law upon her. He laid down moral law for the guidance of all men, and referred to a tribunal where he would sit as judge of all, but he left the laws of the State in the hands of civil rulers. The great error of his church has been in assuming civil as well as ecclesiastical authority. This it is which, for so long, made her either a usurper, or an insurgent, or a dependent of the State, which secularized her views, corrupted her motives, and crippled her energies.

* * * * * *

Our sagacious Secretary of State has agreed to a Treaty with Colombia in which we are to pay $25,000,000 for the Panama rape, and are to allow Colombian ships the free use of the Canal.

If the Treaty should be ratified, I predict an enormous increase in Colombian ships.

All vessels wishing to escape tolls will borrow the Colombian flag—or buy the use of it.

Mr. Bryan is a comedy in all things.

except as Secretary of State: in *that*. he is a tragedy.

* * * * * *

THE POPE'S ADVICE.

The following from the Northwestern Christian Advocate speaks for itself:

"A compendium of Christian Doctrine prescribed by Pope Pius X and published in 1906 contains the following questions and answers; the head of the Roman Catholic church being author of both:

"Question: 'What ought a Christian (a Roman Catholic, of course) to do if a Bible is offered to him by a Protestant or by an agent of Protestants?'

"Answer: 'If a Bible is offered to a Christian by a Protestant, or by any agent of the Protestants, he should reject it with horror; and if he should happen to have taken it without being aware of it, he ought to throw it into the fire or consign it to his parish priest.' "

And yet, the Romanists of this country are denying that the priests burned 2,500 Bibles recently in the Philippine Islands.

* * * * * *

The parochial schools of the Italian church are seminaries of sedition, superstition and immorality. The French know these schools, and the French government is bitter against them. The French minister of Public Instruction is placarding France with a denunciation of these popish owl-holes and treason nests: He says—

"You Clericals in the confessional schools set yourselves to destroy the sovereign principles on which the present regime is founded. You seek to implant in the souls of children irremediable misunderstandings, destined to cleave our country into factions.

"What is our aim in teaching? Our aim is to teach tolerance, and that all convictions ought to be respected so long as they are sincere, whether rooted in reason, the heart, or in the intellect.

"We make no appeal to Divine inspiration, neither in promising honest folks the sweets of Paradise nor in terrifying them with the darkness of hell. Our principle is that humanity ought to win its own salvation by toil and suffering.

"If the church brought us only her belief, her peace, her benediction to the dead, her consolation to the living, we would not distress ourselves about her. But she wishes to be the Government and to conquer. She wishes to reconquer the prerogatives torn from her by the republic, to bring force into the service of the faith.

"Well, then, I say that if there is a regime that ought to face her it is the republican regime, for the republic also has a faith whose task is the uplifting of men's souls.

"I reply to your challenge, as declared by yourselves as children of the church, soldiers of the Pope: You may well repeat the saying of Montalembert:

" 'Descendants of the Crusaders will not give way before the children of Voltaire.'

"So then I say to you:

" 'Descendants of the Revolution will not allow a renewal of the heaviest tyranny that ever existed.' "

* * * * * *

France has always been a Catholic country, but never a pope's foot-mat. *If Catholic France hates the pope's schools and outlaws them, ought we Americans to tolerate them?*

There are more than a million children in the United States being taught treason, superstition and intolerance in the Italian pope's parochial schools.

If Catholic France won't stand for these seminaries of medievalism, why should we?

* * * * * *

One of the most conservative papers in America, is *The Christian Standard*, of Cincinnati, Ohio. In a recent issue, it says—

TOKENS OF COMING STORM.

In our issue last week we reported a murderous assault on Otis L. Spurgeon, by a Roman Catholic mob that forced itself into his hotel at Denver, Col. This week we must tell of a similar attack on our own W. H. Boles, at Springfield, Ill. While Bro. Boles was speaking at Owls' Hall a young man sprang upon the platform and attacked him, using the water-pitcher as a weapon. His first blow cut a gash two inches long to the skull. Several men seized the ruffian, and a policeman

(Romanist, of course) was called, and he wanted to arrest the speaker, too, but the audience forbade. Now comes the surprising (?) sequel. This potential murderer was bound over to the grand jury under a $100 bond, and the matter was ignored by the newspapers, save that the Daily Register reported that Mr. Boles had been attacked for making uncomplimentary remarks about newspapers.

Here are two patriotic speakers, both ministers of the gospel, feloniously assailed by men of murderous intent within a few days of the date when Louis R. Patmont was killed, or kidnapped, at Danville, Ill., and the legal authorities practically paralyzed in each case. We can but quote a sentence from The Menace: "It appears from the above that all the hell-hounds of Rome are to be unleashed, and that the Roman Catholic Inquisition is to be re-established in earnest in America."

* * * * * *

In order that they might wipe the historical slate clean, and re-write their own record, the Roman Catholics boycotted the standard *Encyclopedia Brittanica*, and compiled one of their own.

The Romanist Director of the *Literary Digest* managed to get a puff for the pope's version of history into that supposedly Protestant periodical.

But nobody trusts the Romanist cyclopedia, and the papal editors find themselves obliged to dope their readers by answering questions, from week to week, in their mendacious papers and magazines.

Recently *The Sunday Visitor*, a Catholic paper vouched for by Bishop Alerding and the Apostle John Bonzano, informed its sapheads that there had been a few wicked popes, but these wicked popes had been forced on the church by wicked kings! However, the *Visitor* bravely contended that while these bad popes were acting as popes they were just as infallible as the good popes had been. Holy Moses!

The *Visitor* also informed an inquiring reader that the Lutherans were called Protestants because the Diet of Spires (1629) ordered them to tolerate the Catholics, and that they—these vile Lutherans—*protested* against doing so!

Therefore, instead of its being the pope and emperor trying to exterminate Protestants during the Thirty Years War, it must have been the Lutherans trying to kill out the poor, down-trodden popes and emperors. How joyously refreshing it is, to see history re-written in this way!

* * * * * *

Another question and answer in the *Visitor* reads thus—

I wrote to you some time ago for information concerning John Huss. Who was he?

John Huss was born in Southern Bohemia in 1369. He was ordained a priest in 1400, and became rector of the University of Prague. He was a great admirer of the writings of Wycliff and helped to circulate them, although they had been condemned by the Church as heretical. From the pulpit he inveighed against the morals of the clergy, thus taking an active part in the movement for reform. He also attacked the Bull of John XXIII, proclaiming indulgences. Assured of the protection of King Wenceslaus, he openly defended Wycliff. The distinctive tenet of the Hussites is the necessity of Communion under both kinds. Huss was degraded from his sacredotal dignity by the ecclesiastical authorities and was then handed over to the secular power for punishment. King Sigismund attempted to prevail on him to recall his errors. But he continued immovable, whereupon he was burned at the stake, July 6, 1415, manifesting a fortitude that was worthy of a better cause.

* * * * * *

The standard biography of John Huss is that of Gillett, two large volumes, published in 1871.

On page 208, Vol. I., the reader will find the beginning of the end with the Bohemian martyr. I quote—

"The archbishop admonished Huss to obey the pope. He received for answer, that he (Huss) would do this *only so long as the commands of the*

pope were in accordance with the teachings of Christ and his Apostles."

This was precisely the ground taken by the Lutherans at the Diet of Spires. They *protested* against the imperial and papal decree which ordered them to blindly obey the pope.

They *protested* that it was their right to consult the Bible and their own consciences. It was because of this protest, that they were ever afterwards known as Protestants.

This historical fact is as indisputable as any fact can possibly be; and yet such men as Bonzano, Alerding and John Noll flatter themselves that they can dupe our people, *by forbidding them to read books which tell the truth on popery.*

* * * * * *

In the second chapter of Volume II. of Gillett's great work, you may read how the Roman Catholic prelates condemned Huss to death, and how they burnt his bones to ashes.

In order that the dumb, fear-stricken people might be convinced of the righteousness of the murder of Huss, the Bishop of Lodi preached a savage sermon from the text—Rom. vi. 6—"*That the body of sin might be destroyed.*" This ferocious Roman bishop actually quoted the pagan philosopher, Aristotle, in support of the dreadful doctrine of extirpating false doctrine, *by killing its teachers.* Of course, he also quoted "Saint" Jerome.

As these ravenous, blood-thirsty priests unfrocked their victim, they said—

"We devote thy soul to the devils of hell."

To which Huss replied. "But I commend it to my most merciful Master, Jesus Christ."

The great Bohemian had come to the Council of Constance under the "safe conduct," of the Emperor Sigismund. The Roman prelates forced the perfidious monarch to violate his pledged word, on the ground that, *no faith is to be kept with heretics.*

At the last, Huss prayed—

"O Lord Jesus I endure this cruel death for thy Gospel; and I beseech thee to pardon all my enemies."

His last words, before the smoke and flames choked him, were pious prayers:

"O Christ, thou Son of God! have mercy on me!"

He was a devout Catholic Christian, and the papists murdered him because he would not admit the infallibility of the pope, *and because he had fearlessly told the truth about the rottenness of the monasteries and the nunneries.*

The very Council of Catholics which burnt John Huss, deposed the Pope, accusing him of crimes that are so obscene that I dare not print them, *lest I be again prosecuted for quoting nastiness out of Roman Catholic books.*

Letters From the People

AS TO MEDIAEVAL AND ANCIENT HISTORY.

Dear Sir: Will you kindly answer the following questions through the "Educational Department" of Watson's Magazine.

(1.) In what year, or about what year, does ancient history end and mediaeval history begin? When does mediaeval history end and modern history begin?

(2.) What is the correct pronunciation of the Christian name of Bayard Taylor, the great American author and traveler?

The information requested will be greatly appreciated by

Yours respectfully,

Foley, Ala. "STUDENT."

(ANSWER.)

(1.) Ancient history ends with the fall of the Roman Empire, in the 5th century.

The Dark Ages lie between the 5th and the 13th centuries, embracing a preriod of 800 years.

The Middle Ages are somewhat less definite, but are generally considered to be the centuries embracing most of the foregoing period and lasting to the Reformation.

Modern Times begins with the Revival of Learning (Renaissance) and the Reformation started by Wycliffe, Tyndale, Le Febre, Calvin, Luther, John Knox, George Buchanan, Erasmus, Von Hatton, Zwinglius, Melancthon and the great Dutchman, William the Silent.

Broadly speaking, the Middle Ages end, and Modern History begins with the 15th century.

(2.) As if spelled, By-ard.

EDUCATED FOR THE PRIESTHOOD, BUT SAW THE PIT IN TIME.

Dear Sir: From time to time I have gotten hold of a copy of your Magzaine and have read with much interest and satisfaction your open letters to James, Cardinal Gibbons. I think they are the most masterful articles yet published in any of our periodicals relative to this subject.

I have in my possession a collection of poems written by John Boyle O'Reilly, who at one time was editor of the Boston Pilot (Roman Catholic). Now the introduction to the volume containing these poems was written by this same James Gibbons. These poems are the most anarchistic, the most revolutionary, and in some respects the most violent in their prophetic tendencies of any that ever came from the pen of an American author. Many people have been puzzled to know how it came about that Gibbons wrote the introduction to such a work. I have my own version of the affair, however, which to me seems the only satisfactory explanation. Some time along about '92 or '93 O'Reilly died suddenly and in order to raise revenue for his widow a work was hastily compiled which contains these poems. It was the intention to sell this work principally among the Catholics, or I should have said Roman Catholics, and Gibbons was asked to write the introduction, which he did. Afterward when the nature of the work was discovered and the fact discovered also that John Boyle O'Reilly had some time prior to his death quietly slipped out of the grasp of the Roman Catholic church, vigorous efforts were made to corral all of the copies of this volume extant. I will be glad to send you copies of some of these poems if you so desire, or express to you the volume itself, provided you agree to return it within ninety days.

Wishing you unbounded success in your undertaking to awaken the American public, which has so long been asleep and even snoring on this Roman Catholic proposition, I am, my dear sir,

Very sincerely yours,

EX-CATHOLIC.

P. S. I was raised by a very strict Roman Catholic family and received what was called a Catholic education, intended for the priesthood, but by the grace of God, an awakening came which landed me far outside the pale of the Roman Catholic church which I now know to be as an influence for evil in society, the monumental monster. I am now a member of the

Socialist party, the only party in America or anywhere else that gives no quarter to the Roman Catholic church and asks none. We know that by her very nature she is Siamesed with every doctrine of the divine right of kings, and consequently the chief champion of every form of human bondage. Because she depends largely on mysticism for her perpetuation she is therefore the arch-enemy to every phase of enlightenment, be it religious, social, political or economic. EX-C.

Portland, Oregon.

FACING PROBLEMS INTELLIGENTLY.

Dear Sir: In the brief period of our earthly existence and career we are confronted with many problems, some large and some small, and our chief aim should be to face these intelligently, so we may solve them satisfactorily and therefore permanently. The individual or the Nation failing thus to do, must ultimately fail, and it behooves us to think before we act or even speak.

No one who has been closely watching the trend of events during the past few years surely has failed to note the nature and the magnitude of some of America's present day problems.

First, there is the old and persistent clash of interests between personal liberty and social welfare which is emphatically and impressively illustrated in the warfare over the traffic in intoxicants. On the side of those who favor the traffic you hear the cry that prohibition destroys personal liberty. So it does. When you deny to the would-be murderer the privilege of murdering without being punished by the commonwealth, you are destroying his personal liberty. Yet we hear it said that this is no fair comparison. Why not? I dare say that the organized and commercialized liquor traffic kills its tens of thousands, while the individual murderers kill their thousands.

This problem we must face intelligently, endeavoring to do the best thing possible to save the coming generations especially, and those of today whom we may, from the baneful effects of this great curse.

Then there is the problem created by the influx of thousands and millions of immigrants into the United States, many of whom know nothing about our system of government and free institutions, and care even less. Many of these are members of a political hierarchy, which goes by the name of a church, pledged to a foreigner in whom they think, rests infallibility, and whose official commands they would not dare disobey. This problem is rapidly assuming large proportions and we cannot afford to ignore it. We do not want the shedding of blood, therefore we must use our intelligence to discover ways and means of coping with this great rival of our free American Government.

How shall we solve the problem? Let every free-born and patriotic American citizen endeavor to ascertain the sentiments of each candidate for office, judging him at the same time by his past acts, as to his real courage in dealing with grave problems.

Apparently intelligent men, friends of mine, occasionally ask me, "Why is all this agitation against the Roman Catholics?" Can it be that they have never read history? Can it be that they do not read of the conditions existing today where Romanists are in control, and of the warfare invariably brought on when any people try to shake off the yoke of Rome?

Personally, I am not in favor of making war upon any church as such, simply because of its doctrines, so long as it does not seek to gain control of the State. But when the latter occurs, even were my own church a strong denominational body and seeking to gain such control, I believe in opposing such encroachments with all the power at our command.

In conversation a few days ago with a former Protestant Missionary to South America, I learned that down there, when Rome rules she rules in the same old way that she always has.

Patriotic Americans, of all churches and no church, let's face our problems intelligently, forgetting our petty differences and uniting our forces; let us preserve our American Republic and its freedom and opportunity for all.

Respectfully,

J. W. GRIMMER.

Rockland, Ohio.

A FINE LETTER ON THE MONEY QUESTION.

My Honorable Old Friend: In the March number of your Magazine you seem to have a hard time in getting your friend, Homewell of Chicago, to understand that metal is one thing, and money is another. Like all other questions of government, money is based upon law, and government is nothing but a combination of laws embodied in the Constitution of the United States upon which it rests and from which it emanates, and any law, State or

National, not in harmony with it is declared unconstitutional. Consequently, Socrates said, that money was a creation of law. Now if money is a creation of law, who creates the law that creates the money? Next to the divine law of God, that governs the universe comes the law of man, enacted into national law, the highest law of earth, expressed through the sovereignty of the people. Our forefathers saw this, when they wrote the Constitution of the United States; the Supreme Court recognized the same fact when they three times in their history decided that Government issues of money, made a full legal tender, was lawful money in every sense of the word, being the representative of national wealth and sovereignty, and as money, there was no need of any other. Gold, without this sovereignty of law stamped upon it, is as valueless as money as any other commodity.

There is no such thing as a gold basis; gold as a commodity fluctuates, to a greater or less extent the same as silver, iron, cotton or wheat, and it is only because the law is in its favor as against every other commodity, that it has any superior standing as a basis, and the basis which the law gives it, goes from under it, the moment it goes beyond the jurisdiction of the law. Make them sixteen to one, gold and silver, or even legal tender paper money issued by the Government, and you cannot depreciate either, they will stand upon the same basis, one will buy the other every time. If one is dearer or inferior to the other, then the sovereignty of the people as expressed in law, is at fault, for if the law in regard to money is a failure, then everything else must fail, that is based on law, and our whole Constitutional Government is a failure and a myth.

Abraham Lincoln recognized these facts when he said to the men on Wall Street from whom he attempted to borrow money to carry on the War until the revenues of the North came in sufficiently to meet them, and they asked him thirty or thirty-five per cent. He said, "No, gentlemen, the same Constitution that gives the right to coin gold and silver as money, gives the right to issue full legal tender paper money." And he went back to Washington and in thirty days he had the cusses in competition with the Government. And I was surprised during all our currency tinkering and reform at Washington, this session of Congress, that our President Woodrow Wilson, the scholar and statesman that he is, did not seem to see this point. In all their deliberations, they never seemed to think of the people, as did Lincoln, although in a greater financial dilemma, than any President or Congress has been since. But their slogan seemed to be "The people be damned," and it was fixed up to suit the money corporations. The net earnings of capital in this country for many years, has not exceeded 3 per cent. And when money corporations find that to buy and sell to the people their money will more than double its earnings capacity do you wonder that they clamor for all the Special Privileges? Especially as when they get gold to be the only standard of value, and they own the gold.

Yours truly,

Olean, N. Y. H. W. EATON.

AN OPEN LETTER TO A ROMAN CATHOLIC PRIEST.

Rev. John McBride,
Parkersburg, W. Va.

Dear Sir and Brother: As a small stockholder and a representative of Watson's Magazine (Hon. Thos. E. Watson, editor,) published at Thomson, Ga., by the Jeffersonian Publishing Co., I sometime ago arranged with the J. Carl Ebert Co., of your city to sell the Magazine. As you probably well know, the Watson's is anti-Roman Catholic in spirit, and for that reason a protest was made to the firm named and the result was that they have felt compelled to cease handling our Magazine.

Trusting that as a clergyman of the Roman Catholic church you may have at least its best interests at heart, I feel constrained to write this letter.

I was a subscriber to Watson's Magazine before the editor began his series of articles against Roman Catholicism and am frank to say that at first I did not believe there was much foundation for his attacks, but to my utter astonishment the Catholic secret societies seemed to fall over each other to see how quickly they could prove by their daily actions the truth of Mr. Watson's charges. For heaven's sake, why is it?

Now, Father McBride, I honestly believe that the only way to avert a crisis in this matter is for the Roman Catholics to cease the use of the boycott and other means of intimidation, let the anti-Catholic publications fall down on their own falsity and rottenness, if the charges they make are untrue.

As to preventing the sale of Watson's

Magazine in Parkersburg, that may be possible, but I am unable to believe it. At any rate, the fight will not be given up so easily. I believe in justice and liberty, in giving each man a fair show.

If the charges against the Roman Catholic church are not true, it ought to be comparatively easy to prove them untrue; but no considerable number of people will be convinced of such fact until the church changes its methods of replying to unfavorable criticism. Why does it not use the methods that are open to any and all, that of meeting argument with argument of the same kind?

Trusting that I may have the courtesy of a reply, and that you and your fellow clergymen may use your influence in the right direction while there is time to avert a crisis, I am,

Sincerely and fraternally yours,
(Rev.) J. W. GRIMMER.
Rockland, Ohio.

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He not only bought every published volume that bore upon Jefferson and his times, but he corresponded with various persons who were in possession of unpublished documents, letters, anecdotes, traditions, etc.

He went to Virginia and conversed with members of the Jefferson family and with old men who had known Mr. Jefferson.

All the histories, biographies, memoirs, Historical Collections of States, monographs on special episodes, State histories, etc., were ransacked and used.

Many of these are out of print, and copies are rarely found.

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